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## "Christ for the World."

*The International Student Volunteer Convention, at Liverpool, England.*

BY F. W. BEERS.

THE great International Student's Missionary Conference, at Liverpool, England, toward which the Christian world has been looking, and for which the missionary world has been praying for so many months, has now passed into history.

The reports of the Conference, which sat in five days' session, beginning on the first day of the New Year, are just being received in this country.

It is said that it was undoubtedly the most remarkable and significant gathering of Christian students in the history of the world; and that no previous Conference of the Student Volunteer movement, not even the wonderful Convention of '94, in Detroit, could be said to compare with it in fervor and spiritual power.

The Convention, after the first session, was presided over by Dr. Donald Frazer, of Glasgow University, Chairman of the executive committee of the movement in Great Britain, and was addressed by Rev. A. T. Pierson, Rev. F. B. Meyer, Dr. E. C. McGregor, Dr. Ryle, Lord Bishop of Liverpool, and other prominent

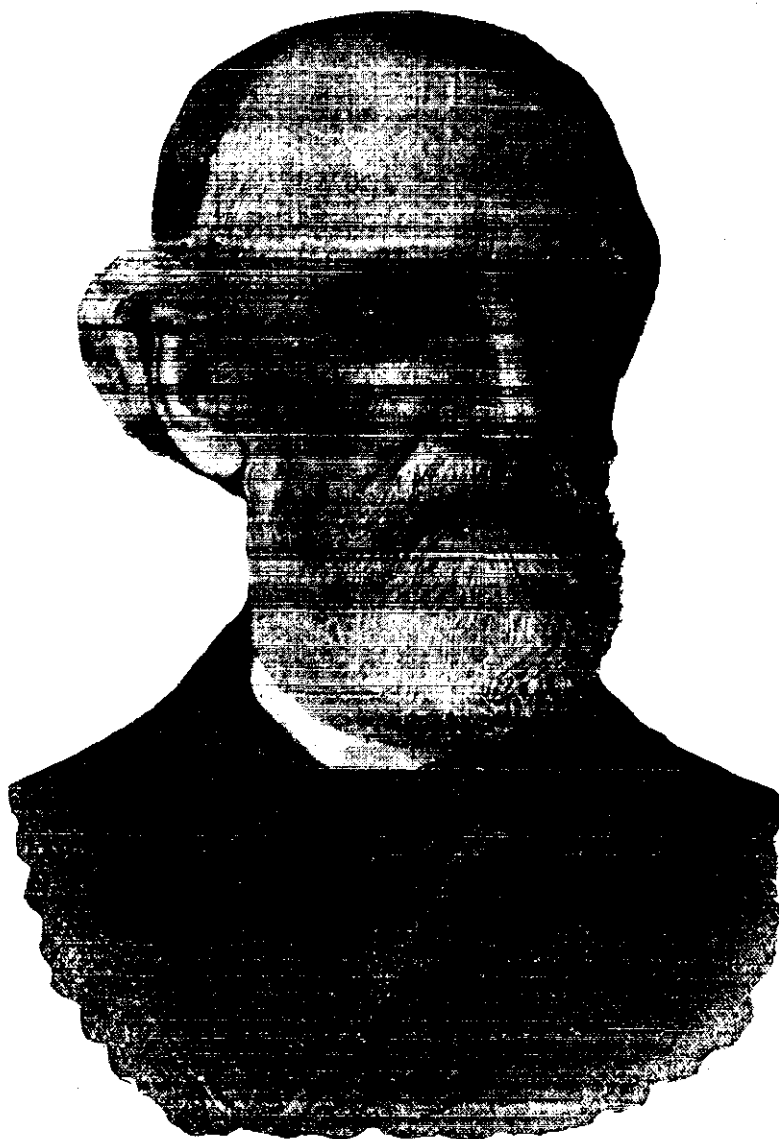
divines. It was also addressed by prominent student workers and leading returned missionaries. Among the former were Dr. Donald Frazer, Frank Anderson, of Oxford; L. B. Butcher, of Cambridge; L. R. Williams, of Edinburgh; and Sherwood Eddy, of Yale. Among the latter were G. L. Pilkington, of Uganda; Chas. Studd, of China; Miss Lucy Guinness, of Africa; Harlow P. Beach, of China; and Edgerton R. Young, of Canada.

The chairman of the opening session, the Bishop of Liverpool, after delivering the address of welcome, called upon Rev. A. T. Pierson, editor of the *Missionary Review of the World*, to address the Conference, as the representative of the Christian people of the United States of America; and said that he hoped Dr. Pierson when he returned to this country, would express the feeling that between the two great English-speaking nations who read the same Bible, there would be peace as long as the world lasted.

The response of Dr. Pierson and his subsequent address, of which we give a digest, will, perhaps, as well as anything, reflect the true tone and spirit of this wonderful convocation.

DR. PIERSON'S ADDRESS.

"My Lord Bishop, ladies and gentlemen: I feel charged with the responsibility and dignity of office as I bear you the salutation of Christians in the United States



REV. ARTHUR T. PIERSON.

of America, and most cordially do I respond to these fraternal and pacific sentiments.

"The great heart of the American people beats in sympathy with the heart of the English people. And I cannot but say that if two such nations as these should be found embroiled in conflict there would be jubilee nowhere but in hell.

"We belong to each other. There can never be a conflict between these two nations without a shadow coming on all our destiny.

"There is one thing, my lord, that I trust we will pledge to you in this Convention by prayer, as well as by covenant before God, namely:—that there shall be no war between these two countries; but that these two great nations shall join their forces in an aggressive war on all the powers of darkness till He shall come whose right it is to reign.

"Permit me, my lord, on behalf of the great nation that I have the honor to represent, in the presence of this assembly, to take your hand in token of our strong union. (The Bishop and Dr. Pierson clasped each others hand in hearty and fraternal greeting). And now as to the specific business of this Convention, I confess myself to be overwhelmed. I shall show you before I sit down, perhaps, what it is that causes me to feel this overwhelming sense of awe.

"There is an invisible presence here, and that presence has never been to my intellectual and spiritual personality more manifest than as I rise to speak to you. I have been for many years a student, humble and devout, of the plan of God in the ages. The plan of God in the ages has been, that He not only made and framed together the world of matter, but he framed together and constructed the time world, the ages, as we are taught in the Epistle to the Hebrews, where the word world translated is 'æon,' and more properly translated 'age,' or time world. And it is a magnificent conception, that just as God took matter He has taken time and built it to the ages of preparation, ages of transition, and, bye and bye ages of completion and consummation are to succeed, that all things may be gathered together in one; and that, as Christ is the corner-stone of the ages, He has yet to be the crowning and topmost stone in the whole structure.

"And it is God's will that we should know His

plan through the ages, and especially in our own generation. The whole world is a plan, and every creature is an object of individual effort. There is no man who believes in Jesus Christ as a Saviour who is excepted from the magnificent responsibility of proclaiming that Saviour to a dying world, with all diversities of gifts, and as far as the unity of responsibility of privilege and of duty extends.

"That is the first great feature of God's plan about evangelization, and the second is celerity. The King's business requires haste; and I would have you notice how it is an obvious fact that when Jesus Christ said, 'Go ye into all the world, and preach the gospel to every creature,' He manifested such a proposition as this, that all believers should undertake during the generation of which

they formed a part, to spread the gospel through the whole world; and I have no hesitation in saying, my lord, that in the primitive apostolic day, that work of proclaiming the gospel to the entire generation was more nearly accomplished than in any subsequent generation from that time to this. They went eastward, northward, southward, in every direction, and although the entire number of disciples when Christ ascended was no doubt less than the entire aggregate of persons assembled in this hall to-night, perhaps a thousand in all, notwithstanding there were not more disciples to take that message than there are here this evening. They understood their marching orders, and went on and fought, without the help of grammar or written literature, into all parts of the world to proclaim



DR. HUDSON TAYLOR.

#### THE GOSPEL OF JESUS CHRIST.

What magnificent heroism in the fidelity and obedience of the primitive apostolic church! I say that this plan of God embraces this element of celerity. What you are going to do for that generation, of which you form a part, must be done while you are on earth. The evangelization of the world in this generation is manifested simply through obedience to the purpose of Almighty God.

"I pray God that you may always think of Him you represent, when I urge upon you this conception of this celerity in God's plan as well as its universality.

"And my third point is spirituality, that is to say, dependence not on act, not on transient and

effervescent enthusiasm, not upon mission, affections, or simple resolves, but on the leadership and the administrative power of the invisible Spirit of God. No organization however compact, can ever overtake the world's destitution if the Spirit of the living God is not in the mechanism, and does not propel the wheels of our efforts; and therefore first, at the middle, and the last of this Conference, I trust that the recognition of the presiding Spirit will be present, behind any presiding office, as present behind any committee or administration, will be recognized in private, recognized in public, recognized always, to the very end.

"Now, will you let me before I sit down, just to say one word with regard to the particular features of the plan of God that have to do with our generation. I have been speak-



MR. WISHARD, COLLEGE SEC'Y STUDENT VOLUNTEERS.

that must be recognized by those who move in the line of

THE MARCH OF GOD, and, first of all, I beg you to notice the marvelous multiplication of facilities for carrying the gospel to the ends of the world.

"That grand old man of England who recently celebrated his eighty-sixth birthday (loud cheers) Mr. Gladstone, has ventured to say that the first fifty years of this century were more remarkable for human progress than all the centuries preceding it; the next twenty-five more remarkable than the previous fifty, and the next ten more than the previous twenty-five, so that this man puts the colossal power of his brain to the study of this question and makes this most remarkable statement.

"That is one of the things that fills me with overwhelming awe as I stand in your presence.



CHARLES STUDD.



STANLEY SMITH.

ing now of those magnificent general features of universality, celerity, and spirituality, but just as the uniform apparent rotation of the sun around the earth has its multiform varieties of sunrise and sunset, there are signs on the horizon of to-day

"And what does it mean? It means that God is saying to the people of this generation, 'Behold I have set before you a world filled with the instruments and facilities with which to carry the gospel to the remotest ends of the world in the shortest time.

"Secondly, I want you to notice the multiplication of the instrumentalities and agencies which have sprung up within the last forty years, and I refer especially to so many godly women. Woman coming out of her obscurity to lay her hand to and form an organized force upon the work of carrying the gospel to the ends of the earth.

"And then, young men and young women, do you know, that these forty years have seen your Epiphany, the coming out of young men and young women out of obscurity into organized force to carry the gospel to the ends of the world. Think of it, fifty years ago the Y. M. C. A. organized and commenced work, and now its institutions form a belting round the globe, having its representatives in every land and nation beneath the sun. The Women's Christian Temperance Unions, the Y. W. C. A.'s hand in hand with the Y. M. C. A.'s for doing this work, also in the propagation of the knowledge of a pure gospel.

"Look in these days at the Salvation Army. I call you to witness that the Christian Church has never had such a rebuke to her apathy and her inactivity with regard to the truly lost and depraved of the human race, than in the history of the Salvation Army. All these things, my friends and brethren, are the product of the day in which you and I are living.

"And what shall I say about the Students' Volunteer Missionary Union? I was present at the birth of that organization in America in 1886 in Massachusetts, a union which had long been preparing in the prayers of R. G. Wilder, that Indian missionary who came home with helpless disease to which he succumbed. In 1886, twenty-three men started this union, R. P. Wilder, his son, came to me, who was teaching that conference of educated young men and said, 'I want from you a missionary address.' I had no particular faith in the success of such an appeal, a great many I thought would regard it as an interruption on their time. The meeting was held, the largest available space was taken up. I extemporised on what was the plan of God as the Master General of the ages, in leading His hosts to the final assaults on heathendom; and the result was the number of twenty-three men there pledged to the field of foreign mission, increased to one hundred, and now (do you know it?), young men and women, in Great Britain, on the Continent and North America there are between six and seven thousand young men and women pledged to the foreign field, and of that number between 500 and 600 have already found their actual occupation in foreign lands; and here I may say, before I sit down, how thankful I am to Almighty God for this.

"I regard this very convention in the midst of which I stand, as perhaps the most important development in the movements of the Christian Church since Christ ascended. I say it deliberately and after much thought, I believe that at no time have such a glorious number of men and women from so wide a territory, assembled in the name of Jesus Christ and in the obedience of the power of the Holy Ghost to unite in a covenant of prayer for the diffusion of the Spirit of God to all parts of the globe; and to plan for the immediate occupation of all unoccupied territory. And profoundly do I fall on my knees in thanksgiving to my Heavenly Father that I have been permitted to see such a gathering as this.

"There is not a young man or woman before me consecrated, as you all are to your work, who may not achieve within the next twenty-five years

what it would have taken all the years of Methuselah to have done five centuries ago. You can plant yourselves in the midst of heathen communities with the ten thousand facilities that God has given for the teaching of the gospel to the ends of the world in an incredibly short space of time. There is not one of you, twenty-one years of age, that has not substantially lived longer than Plato. There is not one of you that is blessed with university training, but has profounder knowledge than the great philosophers of a thousand years ago; and so God is calling on the men and women in this generation to achieve in the ordinary time of a human life, results so colossal that one is appalled by the magnitude of it as we look forward to an overwhelming prosperity in every dark land; and we are astounded at what can be done by the holy, humble, devout life of a young man or a young woman of these days.

My beloved friends, I am fifty-eight years of age, I have offered myself to the Foreign Missionary Union of America, and if they will take me and my wife and children, at this time of life, I shall regard it a privilege to go and tell the story of Christ to the heathen, and regard it as no self-denial, but rather a consummate privilege. God could have had whole legions of angels to tell the gospel story, but the angels must not do it, it must be a believer. I have the advantage of Gabriel, for I may say that I am a sinner saved by Christ, and so God puts the angels back and places the believer forward.

"Who will respond to the call of the angels and join hands with the almighty God in His march, and move forward to the great consummation?"

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This address of Dr. Pierson, which was punctuated throughout with the most ardent applause from the large body of earnest hearers, struck the keynote of the convention, which throughout its sittings was swayed by the power of Pentecost; for the unquestioned approval and leadership of the Spirit were manifest from the very first as realized in the most remarkable demonstration of His presence and power.

There were present nearly one thousand delegates, representing the colleges of twelve countries and twenty-four nationalities.

Wonderful progress was reported for the movement in all the countries where it has been organized.

Thus far its chief strength has been in Great Britain and America, but at this convention special effort was made to extend it among the universities of the continent.

A very small proportion of the delegates from these universities came to the convention as volunteers, but nearly all of them were led during the progress of the convention to offer themselves for this work, and returned to their respective institutions fully determined to plant the missionary standard in the colleges of the continent.

It is thought that one of the greatest results of the conference was the kindling of missionary fires among these continental universities, and that a missionary revival may be expected to break out throughout Europe as a result of the prayer and deliberations of this assemblage.

Surely, the seal of God is upon this wonderful movement. Let us forward it by our earnest prayers and in every way possible by our co-operation and support.



# The Fulness of Jesus

## God's Jealous Love.

BY REV. A. B. SIMPSON.

"The Spirit that dwelleth in us lusteth to envy." James iv. 5.

IN the marginal reading of the Revised Version, we find this verse translated: "The Spirit that He hath made to dwell in us yearneth over us unto envy." A still more happy rendering is, "The Holy Spirit, that dwelleth in us, loveth us to jealousy."

This is a little gem in a waste of rocks, a little flower in a wilderness, a little bit of poetry and sacred sentiment embosomed in the great Epistle of common sense.

One would almost as readily expect to see a rose in a wilderness or a blossom on a glacier, as to find this exquisite little bit of sentiment in the epistle of the most practical of all the apostles.

For James has really struck the keynote of the entire system of revelation. This is the golden thread that runs through the whole Bible, from the bridal of Eve to the marriage of the Lamb. The love life of the Lord,—this is the romance of the Bible,—and the golden chain of Revelation.

The story of Rebeckah is a kind of idyll, setting forth the whole idea in her romantic wooing and wedding. Just as Abraham sent his trusted servant to bring a bride for Isaac, and just as old Eliezer faithfully discharged that trust, finding, wooing, and then bringing home the beautiful Rebeckah, and at last presenting her to the arms of Isaac, waiting for her in the eventide; so the Holy Ghost has been sent by the Father to call from this sinful world a Bride for His beloved Son, and, having called her, to bring her home; educating her, robing her, and gradually preparing her for her glorious meeting with her Lord, in that sublime event which is to be the consummation of the age—the Marriage of the Lamb.

Now, the Holy Spirit is represented in this passage as loving us to jealousy, and holding us sacredly to our blessed Bridegroom and Lord. In the context we read about the friendship of the world and the sin of adultery. The true reading of this passage, "Ye adulterers and adulteresses," is simply "ye adulteresses." It is wholly in the feminine gender. He is not speaking about the earthly marriage bond, but about the fidelity of the Bride of the Lamb to her heavenly Lord. The church is represented throughout the Scriptures as a wife, and the sin of unfaithfulness to Christ as spiritual adultery. Therefore, it is the adulteress that is mentioned here, and she is asked in the most solemn manner, "Know ye not that the friendship of the world is enmity with God? Whosoever, therefore, will be the friend of the world is the enemy of God."

Compromise with the world is unfaithfulness to Christ, and adultery in His sight. It is in this connection that our text is introduced. "The Spirit that dwelleth in us loveth us to jealousy." He is

constantly guarding our loyal hearts, and our single and unqualified devotion to Him alone.

Now, the Spirit which is given to each of us is holding us true to Christ. He first wins and woos us to Christ and then holds us true to Him, and lead us on until we shall be prepared to meet Him at His glorious coming.

This figure could be much better understood in eastern countries and ancient times than now. Almost every Oriental marriage has a go between, a friend of the bridegroom and the bride, who arranges the preliminaries, and brings the parties together, just as Eliezer brought Rebeckah to Isaac. This is the high mission of the Holy Spirit, and in its discharge He is so true to Christ that the least spot upon our holy character, the least compromise in our allegiance and devotion awakens in His heart a holy jealousy. He has devoted Himself to bring about our union with Jesus, and to fit us for it in the highest possible measure.

This is the purpose of all His dealings with us, this is the meaning of all the discipline of our life, to call us to Christ, and then qualify us for our high calling, as the Bride of the Lamb.

First, He seeks and finds us, and brings us to Jesus in conversion. He sees in us those qualities which God created for Himself, and which Satan is prostituting for our shame and ruin, and He sets His heart on winning us for our heavenly Lord. And so the Holy Ghost had been seeking some of us for years before we understood His purpose of love.

This will explain the fact that must often have occurred to many of us, that God revealed Himself to us in mercy many a time before we knew Him as a Saviour, and a Father, and answered many of our prayers when we really had no claim upon His promise. He was wooing us to His love, He was trying to make us understand that He was seeking us, He was presenting to us the jewels of Isaac that we might be drawn from the gifts to the Giver and led to listen to His overtures of grace.

He was treating us in advance as His friends and His children. He was leaping over the intervening years of sin and unbelief, and anticipating the hour when we should love Him, and weep with bitter sorrow that we did not sooner understand and accept His love to us. Oh beloved, He is calling some of you now. He is longing for you with a jealous love. You belong to Him by God's eternal purpose, you will some day love Him and live for Him with all your heart, and would give the world to be able to undo the years of your present sin and folly. Oh, let Him reach your hearts, let Him win your affections, let Him draw you to His bosom, and make you His beloved.

### II.

But secondly, even after we come to know Him as a Saviour, He is pressing us forward to a deeper union and a closer fellowship. We have come to Him for refuge from judgment, and from guilt. We have accepted Him as a Deliverer from condemnation, and from fear, we have fled for refuge, like the little bird pressed by the storm upon the deck of the passing steamer; but He wants us closer, He wants us to put away our doubts and fears, and to enter into His confidence and fellowship. And so the Holy Ghost is loving us into the life of entire union with Jesus and unreserved consecration to Him.

Thousands of Christians only knew Him as a shelter between them and their guilt and danger, He wants to take them into the innermost cham-



bers of His heart and make them the partakers of His deepest love. And so the Holy Spirit is wooing *the children of God*, and drawing them to the very bosom of Jesus. He is saying to them "Hearken, Oh daughter, and consider, forget thy kindred and thy father's house; so shall the King greatly desire thy beauty: for He is thy Lord, and worship thou Him."

He wants us to turn away from every earthly idol, and give Him our whole heart, that He may give us His in return, and make us the partakers and the heirs of all His riches and His glory. This is what consecration means. This is what the baptism of the Holy Ghost is. In this His jealous love is calling some even as they read these lines.

### III.

But even when we thus yield ourselves to Christ in full consecration, and receive Him by the Holy Ghost as an indwelling Saviour, and the Ishi of our heart, we have only begun Rebeckah's homeward journey, and the Holy Ghost like Eliezer has to lead us on through all the way, educating and preparing us for our meeting with our Lord.

And all through this life of discipline and experience, He is still loving us with a ceaseless and tireless devotion, and pressing us forward with jealous solicitude into God's highest and best will. And so He becomes our Sanctifier. He is preparing our wedding garments and fitting them to us, so that the King's daughter shall be "all glorious within." "She shall be brought unto the king in raiment of needlework." She shall be robed not only in garments white, but garments bright, the wedding robes of the marriage of the Lamb.

When we receive Christ as our Sanctifier, there is a sense in which we are wholly sanctified from the beginning. We have accepted all the will of God, and God counts us fully obedient. Our will is utterly surrendered and His will is our unqualified choice. But oh, how much there is for us yet to learn, how much more light, how much more realization, how all these things have to be wrought into the very fibre of our being. As that young lady takes the pattern of embroidery that has been stamped in its minutest details upon the fabric, in one sense she has the whole pattern there from the beginning. But now she goes to work with worsted, and silk, and threads of gold, and many a stitch, with patient delicate needle, to work on that pattern in every tint and color and costly material, until it is not only a stamped pattern on the canvas or the silk, but a beautifully inwrought figure with every tint of the rainbow, and all the brilliant sheen of satin and silk, and silver and gold, and perhaps the precious pearls that are skilfully wrought into the glowing design. So the Holy Ghost stamps the image of Christ upon us from the beginning, but He then goes to work to burn it in, and work it in, until our clothing shall be of wrought gold and finest needlework. So He is loving us to jealousy in His deeper work of sanctifying grace, sensitive to every spot, guarding against every slip and failure, and aught that could mar the fullness and perfection of God's great purpose of grace within us.

Some day we shall thank Him for His love, when we stand with the glorious Bride of the Lamb, presented faultless before the presence of God with exceeding joy, while the wondering universe shall come to see the Bride, the Lamb's wife, with robes more radiant than all the gems of earth, and colors more glorious than a thousand rainbows or a thousand suns.

No thoughtful mind can fail to appreciate the importance and the reality of this deeper work of the Holy Ghost. It is one thing to have love, but it is another to have the love that suffereth long and is kind, that never faileth, that is not provoked. It is one thing to have patience, but it is another to "let patience have her perfect work that we may be perfect and entire wanting nothing." It is one thing to have forbearance and long suffering, but it is another thing to be "strengthened with might unto all patience and long suffering with joyfulness." It is one thing to have the things that are just and right, but it is another thing to have the "things that are lovely and of good report," not only the useful and the necessary, but the beautiful and the decorative qualities of Christian life. It is one thing to have the graces of the Holy Ghost in form, it is another to have them in maturity. It is one thing to have the grapes of June or July, it is quite another to have the mellow purple fruit of September or October, ripe and ready for the vintage.

We have seen the Holy Ghost thus leading on a soul, here adding a touch, there subtracting an excess, there deepening a line, there ripening and mellowing a quality. Silently, gradually, day by day and moment by moment we have seen the picture growing more complete, more symmetrical, more deep, and full of strange indescribable expression, until at last we felt somehow that the work had been wrought into the depths of life, and that the soul was ripe and ready for the Master's coming.

### IV.

Along with this work of sanctification, there is also a work of separation, and crucifixion. That anything may grow, something must die. He is separating us from the influences of the alien world, and the thousand forces that could distract or counteract His gracious purpose. It is here that His jealous love is most manifest. It is here that He has often to break our idols, and sever the cords that bind us, that would weaken our character, or hinder our highest growth. But the deeper and higher we are to grow, the narrower must our range of earthly sympathy become. And so He has not only to separate from sin, and from the ungodly and unholy world, but to separate us from a thousand things that touch the life of self, and that enter in as hindrances between us and our Lord's highest purpose.

We may not see it ourselves, but He sees it, and He loves us too well to let it hurt us. It may be some dear friend, it may be some innocent and what we regard as an absolutely holy, affection. But He may see that that love, or that friend is taking His place, and instead of becoming an attachment to the Head, it becomes a barrier between us and our living Head. Instead of a fruit-bearing branch it becomes a sucker, drawing away our life, or a prop on which we lean instead of rooting more strongly in Him, and so He gently detaches us from it.

It may be that our ambition, or our literary taste, or our fondness for some artistic delight; our beautiful home, our refined friendships, our higher pursuits in the lines of æsthetic taste, are absorbing much of the strength of our life and making Him and His work less. And so the flashlight falls upon this, and the surgeon's probe detects it, and the deep cathode ray goes through the very flesh and bone, till it reaches the very intents of the heart, and brings to light the hidden

danger, and then He tests our loyalty and love and calls upon us to surrender it to Him.

Yes, it may be even our Christian work that is absorbing our affection and enthusiasm and leaving Him out. It may be for an idea, or an ambition we are working rather than for our Lord, and so His jealous love sometimes must destroy the vision that He may save His child. Like the apprentice boy who saw his master gazing intently at the beautiful fresco that he had just completed upon the ceiling, and gradually stepping backwards to admire it, until he was on the very edge of the scaffold, and another movement would have dashed him to the pavement below, when suddenly the faithful apprentice dashed forward, seized the painter's brush and dashed it over the beautiful fresco, daubing it, and destroying it with one ruthless blow.

The master sprang forward with a cry of agony, but in a moment he stopped and looked at the pale, trembling boy, pointing with his finger backward to the scaffold where he had stood, and then he understood it all, and he took the boy in his arms and in a paroxysm of tears he embraced him, and thanked him that he had spoiled his work and saved his life.

So the blessed Holy Ghost has marred the vision of our past, and has desolated the hopes of our future that He might save us for something better. Let us trust Him to the end, let us let Him love us as much as He wants to, let us never doubt His faithful will, or question the commandments are for our good always.

#### V.

The jealous love of the Holy Ghost is also educating us, and seeking to enlarge our vision and our thought, so that He can better fit us to be the eternal companion of our glorious Bridegroom. He is trying to make us understand the majesty of His purpose, and to bring us into partnership with Him in His glorious plans to save the world, and in the ages to come, to lead out His redeemed ones into the highest and grandest services for the universe; and His heart is often grieved and disappointed, to find us so narrow, so self-bound, so unable to enter into His glorious purposes, and His eternal designs.

There is a sad story told of a young couple who became betrothed in early life, and afterward the young man went to college, and acquired a liberal education, and then went abroad and travelled for years in a foreign country, finishing his studies and widening his views of life and men.

All the while they kept up their correspondence, and their engagement, and at last one day he came back to meet his beloved and claim her as his bride. But, alas, he found that while he had grown, she had remained stationary. He loved her still, and her whole life was bound up in him. But she was not able to understand him, she was not able to enter into his higher thoughts and plans, and she was not able to be the companion of his magnificent mind. He wedded her, but more and more from day to day he saw that the breach was widening. Her horizon was no wider than her neighbors fence, and her neighbor's farm, her world was scarcely bigger than the kitten on the hearth, the lambs that gambled in the field, and the milk pan and kitchen range.

He never told her, and she scarcely understood the shadow that had fallen upon his life, but day by day he pined, and wasted away, until at last he died of a broken heart.

Ah, friends, our beloved Bridegroom with His

glorious mind, His sweeping vision of the universe and His mighty purpose, not only to redeem this world, but to glorify His Father's name in every star and constellation of yonder space, through His redeemed ones by and by, must often be grieved to find us so slow to understand Him.

When you sit down in your corner grocery to make a petty fortune, and you work away at your farm in order to make a scant living, and some day have a farm for your boys, and you get absorbed in your little circle, and perhaps your little bit of a church, you never think of the great world that is waiting to be saved, the millions that have never heard of Jesus, or the high purpose of His heart to make you with Him the queen not only of the millennial years, but of the whole redeemed universe. Let us rise to meet His thought; let us get out beyond our self-bound, earth-bound life, and enter into His plan for the world, and speed His glorious coming, and His mighty purpose for all mankind.

#### VI.

And so again, the Holy Ghost is leading us out, and developing our faith and thus preparing us for the higher life of the world beyond. For faith is just the wings by which we are some day to sweep across the abyss, and soar amid the heights of the ages to come. Even after we receive the Holy Ghost we are content to move on in small planes and small circles, and we do not want to be disturbed or pushed out to harder, higher things, and, therefore, the Holy Ghost has to come and just compel us by His love to develop into spiritual strength and energy of which we thought ourselves incapable. "As an eagle stirreth up her nest, fluttereth over her young, taketh them, beareth them upon her wings, so the Lord alone did lead Him."

And so He stirs up our nest and pitches us out in mid air helpless and defenceless orphans, and we think that it is to destroy us, but it is only to constrain us, to strike out the little wings of faith and learn to fly in the great unseen, and when we get a little weary He stretches out His mighty pinions and bears us up again until we are ready for another lesson. And so through hardship, through the discipline of trials, through new circumstances into which He brings us, through difficulties for which we feel unequal He is developing us, throwing us upon Him, teaching us to claim His grace and educating us for the higher energies, and the nobler manhood of the life to come. Oh, how He delights in us when we yield to Him, how He is disappointed in us when we refuse. How sad when the clay will not let the Potter fashion it, and He has to throw it aside. Beloved, let us trust His love, and yield to His high and holy purpose of love and blessing.

#### VII

Finally, the Holy Ghost is yearning over our higher usefulness, and training us for service. The life of God is an unselfish life, the employment of the ages to come will be wholly benevolent and self-forgetful. Our service for Christ to-day is a great investment through which we are laying up treasures beyond that are to constitute our everlasting riches and reward. And so the Holy Ghost is pressing us forward to make the most of present opportunities, He is trying to get us to plant the seeds of usefulness, to invest the things that we hold dear in sacrifice and service, which yet will bear immortal flowers and plant the heavens with trees of righteousness and fruits of glory.

## Afflictions Work Sores, or Glory.

BY C. C. MURRAY.

"For our light affliction, which is for the moment, worketh for us more and more exceedingly an eternal weight of glory; while we look not at the things which are seen, but at the things which are not seen" (II. Cor. iv. 17, 18, R. V.).

THESE words are beautifully illustrated by two letters I received not long ago. The writers were very unlike in character and in circumstances, but each had been passing through a season of much trial, and had found the blessedness of taking it from God's hand.

One of them, had long been struggling in vain against a besetting sin; in spite of all her efforts this sin had the mastery. Of course her mouth was shut for testimony, for one can never be free to testify as long as there is a point which is consciously not surrendered to the Lord. God took her out of her pleasant surroundings and put her into a situation where there was everything to call out this besetting sin; and she has yielded to Him, cast herself upon Him, and God has given her a complete victory. What, after all, is our greatest blessing? It is not the preaching we hear, nor the books we read; it is not even the time spent, precious as that is, in studying God's Word, but it is that which brings all that we have learnt therein into practice, and makes it a reality in our life. It is just the trials, "the light affliction, which is but for a moment," as Paul calls them which work for us an "eternal weight of glory."

"Light affliction," contrasted with a "weight of glory;" you see what that is! Put all your troubles, and some have a great load of care, and trial, and difficulty,—put them all into one scale, and, looking through Paul's eyes, you will see it kicks the beam; the glory so far outweighs it. But this is only as we

### LOOK AWAY FROM THE TRIALS

felt and seen to the things unseen. There are some who have no great trouble in their life, but a number of little, tiny difficulties, no one of which seems more than a feather's weight to another. But if you begin to speak to them of their life they seem the most miserable people in the world. This thing is wrong, and that is not right; they never get comfortable in their rooms; they are absorbed by their outward surroundings. They look at the draught, the unkind speech, the pain they are suffering, the unkindness of others; they look at the loss of money, of friends, or at their own loneliness; they never look at things which are eternal. Thus they go on for years, and the trials just work so many sores, and they do not work a feather's weight of glory, because they have never been seen in the right light, in their true proportion.

But if the trials, be they little or great, are taken from God's hand and weighed against all the bless-

ings He gives, if we allow our hearts to be occupied with God's loving faithfulness and glorious purposes only, and do not allow them to be occupied with the trials, O what a weight of glory, what blessings flow down into the soul! It grows and expands, it increases in the knowledge of Christ and is conformed to His image. It sees the need there has been of the discipline, and is ripened and mellowed instead of being soured.

Sometimes a dear old home is broken up, and given to others. There are some natures very much attached to old places and people, and old ways. They have been blessed in a certain meeting; they cannot bear that that meeting should be carried on in any other way. Perhaps the Christian work with which they have been connected is passing into other hands, or being reconstructed. Perhaps they had once been important in that mission, but things have changed, and they see other people put into their place, and it is a cross to them. There are two ways of taking such a thing as that. One may feel grieved and slighted, and say: "They don't care for me any longer, I will have nothing more to do with them here;" and so one may become a backslider, and the trial, instead of working glory, has worked a sore, has checked the Christian life and made a separation between the soul and God. But there is another way of taking it. One may see that this is God's way of loosening his hold of things seen, and he says: "I have been entwined around these things, and I thank God for showing it me, and separating me from them." That soul grows rapidly, and a weight of glory comes upon it as it thus looks "not at the things which are seen but at the things which are not seen."

Some of you have much pain, and weakness, and weariness; how have you looked at this? Has it been allowed to weigh you down; have you become absorbed in the thought of your pain? O, then, it does not work glory. Instead of feeling free to accept a call for service, you ask: "Will it keep me up too late? Shall I have strength for it?" But you have only one question to ask: Does this come from Thee, Lord? What wilt Thou have me to do? You have not to think whether you have strength or not. You know the Lord never sends anyone on a warfare at his own charges; He gives him of His own Life-power. He takes care of the consequences. Thus our weakness works for us an "exceeding and eternal weight of glory."

Paul had a wonderful experience; he was "pressed on every side," he was "perplexed," he was "pursued" and "smitten down" as though an enemy had pursued him, and given him a blow that felled him to the ground (verse 8). That is one side, the side to which he referred when he said: "Though our outward man is decaying." The natural life, the natural powers were permitted to decay through hard work. Paul had a great deal of hard work, and hardships of every kind. He had to endure much physical discom-



fort; he was heavily weighted; mentally, physically and spiritually, and his frame not being of cast iron any more than yours, he saw it decaying. But turn to the other side. He was "not straightened," not for one moment! He was not in "despair;" he was "not forsaken;" he was "not destroyed;" but he found the "inward man," the Christ-life and the power of Christ, was being renewed day by day (II. Cor. iv. 7-11).

Which life do you want to be renewed? Your own life, the outward life—or the Christ-life, the inward life? O, not in our outward man is the seat of eternal life; not by the quickening of our natural powers are we enabled to look past death, neither fearing it nor desiring it. It is the Christ-life that is eternal; and an eternal weight of glory can only be worked in that which is eternal; not in our life, but in Christ's in us.—*Thy Healer.*

## Questions on Divine Healing Answered from God's Word.

BY ABBIE C. MORROW.

### 1. Is God the author of sickness?

"God saw everything that He had made, and, behold, it was very good." Gen. i. 31. "I am the Lord that healeth." Ex. xv. 26. "The Lord will take away from thee all sickness." Deut. vii. 15. "The Lord . . . healeth all thy diseases." Psa. ciii. 2, 3. "I am . . . the life." John xiv. 6. "I am come that they might have life, and that they might have it more abundantly." John x. 10.

### 2. Did the Lord Jesus ever make anybody sick?

"He healed all that were sick." Matt. viii. 16. He said, "The Spirit of the Lord is upon Me, because He hath . . . sent Me to heal." Luke iv. 18. "He laid His hands on every one of them, and healed them." Luke iv. 40. "Great multitudes followed Him, and He healed them all." Matt. xii. 15. He gave His twelve disciples "power . . . to heal all manner of sickness." Matt. x. 1. "The Lord appointed . . . seventy also, and said . . . heal the sick." Luke x. 1, 2, 9.

### 3. Where did sickness originate?

"Dying, thou shalt die." Gen. ii. 7, margin.

### 4. Who is the author of sickness?

"Satan . . . smote Job with sore boils." Job ii. 7. "This woman . . . whom Satan hath bound." Luke xiii. 16. "All that were oppressed of the devil." Acts x. 38. "To deliver such an one to Satan for the destruction of the flesh." I. Cor. v. 5. "The messenger of Satan to buffet me." II. Cor. xii. 7. "Him that hath the power of death, that is, the devil." Heb. ii. 14.

### 5. What are some counterfeits of Divine healing?

Christian Science, I. Tim. vi. 20, 21; Mind heal-

ing, Spiritualism, I. Tim. iv. 1, 2; Trance Evangelism, Isa. li. 22, 23; I. Tim. iv. 1, 2; vi. 20, 21.

### 6. Is it the will of God to heal?

"There came a leper . . . saying, Lord, if Thou wilt, Thou canst make me clean. And Jesus . . . touched him, saying, I will." Matt. viii. 2, 3. "There came . . . a centurion . . . saying, Lord, my servant lieth at home sick . . . Jesus saith unto him, I will come and heal him." Matt. viii. 5, 7. "He . . . healed all that were sick." Matt. viii. 16. "I pray . . . that thou mayest prosper and be in health." III. John 2, margin. "I pray God your . . . body be preserved." I. Thess. v. 23. "Present your bodies . . . that ye may prove what is that good, and acceptable, and perfect will of God." Rom. xii. 1, 2. "Your bodies are the members of Christ . . . your body is the temple of the Holy Ghost . . . therefore glorify God in your body." I. Cor. vi. 20. R. V.

### 7. Does Divine healing rest on Christ's atonement?

"He is gracious unto him, and said, Deliver him from going down to the pit: I have found an atonement." Job xxxiii. 24, margin. "He sendeth His Word and healeth them." Psa. cvii. 20. R. V. "He is . . . a man of sorrows and acquainted with sickness." Isa. liii. 3. R. V., margin. "Surely He hath borne our sicknesses." Isa. liii. 4. R. V., margin. "With His stripes we are healed." Isa. liii. 5; I. Pet. ii. 24. "Yet it pleased the Lord to bruise Him; He hath made Him sick." Isa. liii. 10. R. V., margin. "He . . . healed all that were sick that it might be fulfilled which was spoken by Esaias the prophet, saying, Himself took our infirmities and bare our sicknesses." Matt. viii. 16, 17. "The Son of God was manifested that He might destroy the works of the devil." I. John iii. 8.

### 8. Is there often close connection between sin and sickness?

"He said to the sick . . . thy sins be forgiven thee . . . arise." Matt. ix. 2, 6. "Thou art made whole: sin no more, lest a worse thing come unto thee." John v. 14. "Faith shall save the sick, and . . . sins . . . shall be forgiven." Jas. v. 15. "Confess your faults . . . and pray . . . that ye may be healed." Jas. v. 16. "For this cause many are weak and sickly." I. Cor. xi. 27-30. "Ye have not obeyed . . . therefore know certainly that ye shall die." Jer. xlii. 21, 22.

### 9. How is obedience associated with health?

"Let thine heart keep My commandments: for length of days, and years of life and peace shall they add to thee." Prov. iii. 1, 2, margin. "Fear the Lord and depart from evil, it shall be medicine to thy navel and marrow to thy bones." Prov. iii. 7, 8.

### 10. Are there promises for healing?

"If ye have faith . . . nothing shall be impossible unto you." Matt. xvii. 20. "All things

whatsoever ye shall ask in prayer, believing ye shall receive." Matt. xxi. 22. "The Spirit . . . shall also quicken your mortal bodies." Rom. viii. 11. "God is faithful, who will not suffer you to be tempted above that ye are able." I. Cor. x. 13. "His divine power hath given unto us all things that pertain unto life." II. Pet. i. 3; Rom. viii. 32; x. 11; Jas. v. 14-16.

#### 11. Any encouraging statements?

"The Lord for the body." I. Cor. vi. 13. "Able to do exceeding abundantly above all that we ask or think." Eph. iii. 20. "Godliness is profitable unto all things having promise of the life that now is." I. Tim. iv. 8; Rom. xv. 4. "The Spirit of life . . . hath made me free from the law of sin and death." Rom. viii. 2. "I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh I live by the faith of the Son of God." Gal. ii. 20; II. Cor. iv. 10, 11.

#### 12. What will always bring healing?

"The prayer of faith shall save the sick." Jas. v. 15. "Thy faith hath made thee whole." Luke viii. 48. "Believe only, and she shall be made whole." Luke viii. 50. "The shield of faith to quench all the fiery darts of the evil one." Eph. vi. 16. (R. V).

#### 13. What hinders the work of God?

"He did not many mighty works there because of their unbelief." Matt. xiii. 58. "Why could not we cast him out?" "Because of your little faith." Matt. xvii. 19, 20. (R. V). "Ye ask and receive not because ye ask amiss, that ye may consume it upon your pleasures." Jas. iv. 3, margin.

#### 14. Why are not all healed?

"What if some did not believe? shall their unbelief make the faith of God without effect? God forbid: yea, let God be true, but every man a liar." Rom. iii. 3, 4. "Your faith shall not stand in the wisdom of men, but in the power of God." I. Cor. ii. v. "If we believe not yet He abideth faithful: He cannot deny Himself." II. Tim. ii. 13.

#### 15. Is Divine healing to be expected in this dispensation?

The Holy Spirit continues the work which Jesus "began." Acts i. 1.

- (1) Lame man at beautiful gate. Acts iii. 6.
- (2) Many healed by Peter's shadow. Acts v. 15, 16.
- (3) Many healed by Philip. Acts viii. 5-8.
- (4) Eneas healed of palsy. Acts ix. 34.
- (5) Lame man at Lystra. Acts xiv. 7-11.
- (6) Evil spirit cast out. Acts xvi. 16-18.
- (7) Special miracles by Paul. Acts xix. 11, 12.
- (8) Father of Publius and "others also." Acts xxviii. 8, 9.

Some of Paul's experiences.

- (1) Eyesight restored. Acts ix. 19, 20.
- (2) Recovery, after being left for dead. Acts xvi. 19, 20.
- (3) Saved from the viper. Acts xxviii. 3-6.
- (4) Thorn in the flesh removed. II. Cor. xii. 9.

"My grace is sufficient." God's favor was shown in its removal. "Therefore," says Paul, "I will rather glory in my infirmities that the power of Christ may rest upon me," not the patience of Christ to bear, but the power of Christ to remove.

#### 16. What about physicians?

They originated in Egypt, type of the world. Gen. i. 2. "Asa . . . in his disease . . . sought not to the Lord, but to the physicians. And Asa . . . died." II. Chron. xvi. 12. The "woman which had an issue of blood twelve years . . . suffered many things of many physicians . . . spent all that she had and was nothing bettered, but rather grew worse." Mark v. 26. "Luke, the beloved physician," Cor. iv. 15, was with Paul on the Island of Melita, but the Word is significantly silent about any ministry of pills or powders but tells us Paul prayed and the people were healed. Acts xxviii. 8-10. Jesus Christ is the Great Physician. Matt. ix. 11, 12.

#### 17. What about remedies?

A "prophet" not a physician used figs in the case of Hezekiah, not as a remedy, but as a "sign," Isa. xxxviii. 4, 7, and God "wrought a miracle for him," II. Chron. xxxii. 24, margin, according to his promise, "I will heal thee." II. Kings xx. 5. "Every good and every perfect gift is . . . from the Father of lights." Jas. i. 17. Good remedies are God's "good gift," but the Lord Jesus Christ is God's "perfect gift," and He tells us to "covet earnestly the best gifts." I. Cor. xii. 31. He would rather have us take Jesus and get well immediately, then take medicine and suffer much and get well gradually.

#### 18. What means has God provided?

- (1) Intercessory prayer. Matt. xviii. 19; Jas. v. 14.
- (2) Prayer of faith. Matt. viii. 5-13.
- (3) Anointing with oil. Jas. v. 14, 15; Mark vi. 13.
- (4) Laying on of hands. Mark xvi. 13.

#### 19. Are gifts of healing permanent?

"The gifts . . . of God are without repentance." Rom. xi. 29. Gifts of healing is mentioned fourth in the list of the nine (3 x 3) gifts of the Spirit. I. Cor. xii. 8-11. "God hath set . . . gifts of healing." I. Cor. xii. 28. "Jesus Christ the same yesterday, and to-day, and forever." Heb. xiii. 8. "Lo, I am with you alway even unto the end of the world." Matt. xxviii. 20.

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All my sicknesses I bring Him,  
And He bears them all away,  
All my fears and griefs I tell Him,  
All my cares from day to day,  
All my strength I draw from Jesus,  
By His breath I live and move;  
E'en His very mind He gives me,  
And His faith, and life, and love.

## Apostasy in the Churches.

BY JENNY BLAND BEAUCHAMP.

PAUL, writing to the Thessalonians, informs them that Christ will not come till there be a falling away (apostasy), first.—II. Thess. ii. 3. Said he, "Now the spirit speaketh expressly" (gives a special revelation), "that in the latter times some shall depart from the faith." I. Tim. iv. 1. This is regarded as apostasy.

There is to be in the world the greatest social corruption and disregard of virtue.

"This know also, that in the last days perilous times shall come," etc. II. Tim. iii. 1-5.

Those who have a form of godliness but deny the power are church members. There is to-day no want of outward observance in public worship, but there is a lack of power.

We are evidently in the Laodecean age of the church. She feels "rich and increased with goods, and has need of nothing."

To this self-righteous, self-sufficient church, Jesus says, "Behold, I stand at the door and knock." Rev. iii. 20.

Many expositors of prophecy believe Jesus is just at the door—the midnight cry is sounding—the church knows little of this doctrine of the second coming. Her preachers do not care to be called fanatics.

"Knowing this first, that there shall come in the last days scoffers, walking after their own lusts, and saying, where is the promise of his coming? For since the fathers fell asleep, all things continue as they were from the beginning of the creation." II. Peter iii. 3, 4.

We need more preaching, and more literature on the subject. To be prepared for His coming is a motive to holiness, as seen by the following Scriptures:

"Teaching us that, denying ungodliness and worldly lusts, we should live soberly, righteously and godly, in this present world; looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ." Titus ii. 13.

But the day of the Lord will come as a thief in the night; in which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also, and the works that are therein shall be burned up.

"Seeing then that all these things shall be dissolved, what manner of persons ought ye to be in all holy conversation and godliness." II. Peter xiii. 10, 11.

"And when the chief shepherd shall appear, ye shall receive a crown of glory that fadeth not away." I. Peter v. 4.

If we knew Christ was coming next year would we spend this year amassing wealth? God intended us to live as if this were an ever imminent event. The pulpit does not so urge it. Indeed, it has been

so silent on the subject, that many people do not know that the Bible teaches it. When the terrible scenes of the last day come, the church will be unprepared to meet them. She is liable through ignorance of the prophecies to be deceived by anti-Christ and go after the beast. "And it was given him to make war with the saints and to overcome them. And power was given him over all kindred, tongues and nations."

"And all that dwell upon the earth shall worship Him, whose names are not written in the Lamb's Book of Life, slain from the foundation of the world." The true church will not apostatize; but many self-styled churches will.

Believers should be forearmed by the careful inculcation of this doctrine. This apostasy is telling upon our civilization. We are in a transition period. Things can never be as they have been, but what is to be next? If we would know what will be to-morrow, we must know what the young men are to-day. What are the facts? There are about 7,000,000 young men in our country. Of those young men 350,000 are church members, and 500,000 are criminals. That is, they belong to the criminal population. They have been, or are now, in the penitentiary.

So there are 150,000 more young men in this country who belong to the criminal population now than belong to the church. What terrible significance in these figures!

I have lately seen the tabulated reports of the state penitentiaries. They reveal the sad fact that the penitentiaries are filled with young men. They say, to every legislature comes the cry, "more cell room, more cell room." What for? To incarcerate the young men of the nation. No wonder crime is increasing when the government sends out the saloon and the brothel, each with a government license in its hand to find their legitimate prey in the young men of the nation. Alas! alas!

One reason of this widespread degeneracy among young men is, they have no Sabbath. The no-Sunday law of the general government acts as an anti-Sunday law. All the states but California, Idaho and Wyoming have Sunday laws. But these state laws cannot stop inter-state commerce or post-office work.

The railroads condemn 250,000 men to desecrating toil every Sabbath, the post-office 25,000 more. Greedy corporations and monopolies compel thousands to work or leave their places, which acts with all the compulsion of a law. The places are mostly filled by young men who are thus withdrawn from the saving influence of the sanctuary.

Of the 350,000 who are church members, only the fewest number are witnesses for Christ, or active in church work. Dr. Clokey says, "As a factor in our Christian civilization the young men are out. But they will be the prime factors in the civilization just ahead. The State has broken the staff on which she leaned, and it will pierce her heart. Like Sampson, she will perish in the ruin she has created." Gen. Brinkerhoff says, "Society itself is in jeopardy. Something must be done or we die." The great roaring train of the nineteenth century is rushing down the track of time. The young men are running this train. Unless the Lord interferes, they will land us in perdition."

# THE CHRISTIAN ALLIANCE

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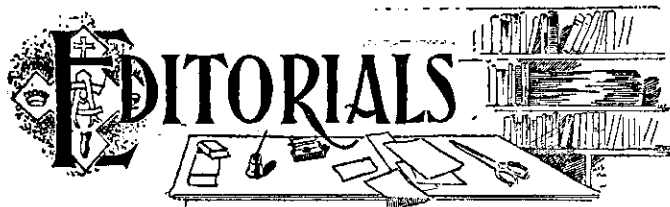
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WHAT ARE YOU DOING WITH YOUR LIFE, my dear young brother, my precious sister? You have a life before you. You have only one. It is the seed time of the eternal ages. Everlasting crowns, or everlasting regrets hang upon your decision. What are you doing with it? Who shall have it, the devil, yourself or Jesus? He wants it only that He may make the best of it, and give it back to you some day enlarged, enriched, redeemed, glorified, and multiplied a million fold in other lives that shall be your eternal joy. Oh, let Him have it. Be careful of your decision. It is a matter of momentous importance where and how you shall spend your life.

Don't let it be decided by accident, don't let it be determined by caprice, don't be unduly influenced by the kindest friends, but be sure you seek and obtain Christ's counsel and God's best.

IT IS EASIER FOR a CONSECRATED, Spirit-baptised Christian to live an out and out life for God than to live a mixed life. A soul redeemed and sanctified by Christ is too large for the shoals and sands of a selfish, worldly, sinful life. The great steamship, St. Paul, could sail in deep water without an effort, but she could make no progress in the shallow pool, or on the Long Branch sands; the smallest tug boat was worth a dozen of her there; but out in mid-ocean she could distance them in an hour.

Beloved your life is too large, too glorious, too Divine for the small place that you are trying to live in. Your purpose is too petty; arise, and dwell on high in the resurrection life of Jesus, and the inspiring hope of His blessed coming.

"BE NOT UNWISE, BUT UNDERSTANDING WHAT THE WILL OF THE LORD IS." Don't make mistakes, they are criminal, they are needless.

What right have I you or I to say when life is nearly gone: "If I had known better when I started, I would have lived differently?" We have the light, we have His Word, we have the very mid-day sun of the Holy Ghost. Let us understand, let us get into God's mind and God's plan. "Let us walk circumspectly," with eyes open and looking all around, "redeeming the time because the days are evil."

THESE ARE FOUNDATION DAYS. The broader we build the foundation the larger and higher the building can be. Some day in yonder worlds on high, we shall be bigger Christians, we shall have a grander development, we shall reach a nobler height if we build more deeply and more broadly now.

Let us understand, and let us receive all the fullness of truth, and let us build on the four walls of the gospel in its fullness. Then God can rear upon it the eternal superstructure and the heavenly dome.

IN DUE TIME WE SHALL REAP IF WE FAINT NOT. The seed may be buried long, but God's seed always comes to light and ripens into glorious fruition.

Our dear brother Mr. Quick told us during his short visit, that while Mr. Lelacheur was traveling in Northern China, he met a native Chinaman who could speak English, and who was a true and intelligent Christian. He asked him how he had become converted, and he told him that many years ago he was crossing the Pacific ocean from America in a steamship where they had smallpox on board, and that there was a missionary going out from America to China who used to go among the sick and suffering ones on board, visiting with them, talking with them, praying with them, and he said he talked to him about Christ, and he led him to give his heart to the Saviour.

They parted in Japan where he said this man took the small-pox and died, and the native Chinaman went on to Northern China where he is now living and working for Christ. That was Dr. William Cassidy, our first missionary to China. He never reached that land, but the fruit of his faith and love reached it, and the souls that he led to Christ on that perilous voyage are preaching the gospel there now. This was only one. It is very rare that a Northern Chinaman comes to this country. Nearly all the Chinese are from the South; and therefore if one from the North was converted on that voyage it is very likely that a score from the South were.

What a blessed hour when William Cassidy will meet these children again, and he shall stand among the missionaries of China with his crown of souls and his everlasting recompense! "Let us not be weary in well doing, for in due season we shall reap if we faint not."

OUR DEAR BROTHER, MR. QUICK, has come and gone. Like a flash of sunlight he passed across our sky for a few days and he has gone back into the darkness to shine for Jesus.

Two years ago, he left a beloved mother and sister to spend his bright young manhood in the darkness of Southern China. A few weeks ago it was found necessary to send him home with a sick friend, Mr. O'Brien, and God enabled him to safely accomplish the difficult task. It would have been very natural for him to have lingered a few months on furlough with his beloved family, but he had scarcely arrived when he longed to return, and with difficulty could be kept from taking the very first returning vessel. He stayed thirteen days, days of sweet reunion with the friends that he fondly loved, and now he has just gone back, sailing from San Francisco on the 15th of February, and expecting to reach his mission field in Southern China about the middle of March. He will go immediately up the West River to Quang Si, and labor there in the open field that God is so marvelously preparing.

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THE INTERESTING ACCOUNT which we give, in the present number, of the meeting of the Student Volunteers in Liverpool will, we are sure, be a blessing to many of our young readers.

The movement in England has not been quite so widespread as in America, but it has taken a very strong hold of our friends across the ocean, and we believe that most of the volunteers will be found in action when the day comes.

May God's richest blessing rest upon the young men of our colleges. Mr. Wishard who has been laboring among the students abroad for several years, and whose portrait we give in this issue, has recently published a volume of considerable significance in which he advocates that the work of evangelizing the world is to be done through our colleges and seminaries. He believed that by a concerted movement in all the educational institutions both at home and abroad, especially in the heathen world, the gospel can be circulated in the present generation to every human being beneath the skies.

Whether his plan is practicable or not, it is at least important, and we rejoice in the movement in this direction, which promises definite results in a more concerted movement of the people of God to give the gospel, in the present generation, to all mankind. God grant that it may be speedily accomplished.

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WE HAVE MUCH PLEASURE IN CALLING ATTENTION to the Christian Alliance Conventions that are to be held in Ohio in the next few weeks, especially the midwinter convention of the State Alliance at the city of Columbus, the capital of the State, commencing the 19th of February, and continuing for four days.

## Current Events.

THE MOST IMPORTANT EVENT in the field of American politics during the past week, has been the very large subscription of the American people to the new Bond issue for a hundred million dollars. The amount asked for, was met by a subscription of more than five times the sum required, and the price of the subscriptions was considerably higher than had been anticipated. The effect has been the reassuring of public confidence, and this will probably be followed by a revival of business throughout the entire country.

The heart of the American people is patriotic and sound, and perhaps the greatest need is wise and careful legislation on the part of those who are responsible for the direction of public affairs.

LORD SALISBURY, MR. BALFOUR, and Mr. Chamberlain the leading minds of the British Cabinet have all been making speeches, and letting out a little light upon the situation of British and foreign diplomacy, and European affairs.

Lord Salisbury has indicated with a little more frankness than usual on the part of Prime Ministers, that there is no probability of intervention on the part of any or all of the European powers in Turkish affairs, but that the brightest outlook politically, is that the Sultan will be left to carry out the reforms that he has promised, on the best faith that can be expected from him under the surveillance of European public opinion and the combined oversight of the powers. The Sultan professes to be very thankful for the comfort given him by Salisbury's message, and the world stands aghast at the utter failure of all human governments to suppress the cruelty and wickedness of this infamous ruler and protect the oppressed and suffering.

Thank God there is a better day coming, and a better Ruler will some day "hear the poor and needy when he crieth," "and break to pieces the oppressor."

THE ITALIAN GOVERNMENT has a very heavy contract on hand in this Abyssinian war. The forces under command of the Italian General are inadequate, and large reinforcements are called for. The honor of Italy will probably require the continuance of the struggle, but the resistance will be bold and determined, and the issues seem far distant.

FRANCE HAS FINALLY ANNEXED MADAGASCAR, and it has become an integral part of the French Colonial system, but very reasonable promises are given for the protection of foreign residents, and especially of missionaries.

RUSSIA, BEHIND A VEIL OF DIPLOMATIC SECRECY and intrigue, seems to be moving with a strong and steady hand forward in all directions. She is pushing forward her trans-Siberian railroad with great alacrity and success.

The prospect for her obtaining a port upon the Pacific, far enough South to winter her fleet, seems to be growing brighter. Her friendly relations with Japan are likely to be renewed. Her hand in Corea is apparently the upper hand. Her secret understanding with Turkey, whatever it is, has been successfully concealed, and yet is persistently going forward; and the last illustration of her successful intrigue, is the conversion of the young Prince Boris, of Bulgaria, a child of two or three years of age, to the Greek Church.



# CHRISTIAN WORK.

## Hints That May Help.

*From a Pastor's Experience.*

BY HENRY WILSON, D. D.

### II. THE SICK, AND OUR DEALING WITH THEM.

1. The Unsaved Sick. It is sometimes our one great chance for getting them saved. On their feet, going about their business, their pleasure, or their sin, it is almost impossible to reach them or to get them to stop and think. But God puts His hand upon them in very mercy by some accident (so called), sudden sickness, and probable death. On their feet they were ever looking down. Now they are on their back and can do nothing but look up.

Approach them wisely. Do not rush at them, as if to say, "Now I have caught you. You avoided me on the street; you never came to church. You turned your back on all good things while in health, and now you are arrested at last, and the great detective, death, will soon have you locked up forever." Of course, you will not say this to any sick one, but you may look it and mean it with your eyes and tone of voice.

For the love of God and the love of the soul, take the more excellent way. 1. Come down to their physical condition. Talk to them a little of the sickness, its cause and cure. Of course, they know nothing of Divine healing, and it is a foolish and sometimes wicked waste of time to speak to an unsaved person of this great truth only to be grasped, and not always then, by the saved and sanctified soul.

Show your unsaved brother or sister that you sympathize with him because you have been sick yourself, that you know what it is to be in pain almost mortal; that you have tossed on a bed for nights and days together with only brief snatches of sleep or ease to save you from insanity. Get their hand in yours and with a good wholesome grip make them feel the power of a body that was sick but is now well, coming into real contact with theirs. Press your strong cooling hand upon the hot brow. Look into the poor, tired, pained face and eyes with the expression known only to those who have been "men of sorrows and acquainted with grief," like the Master.

Do not talk much. The sick are so tired of talk. Look all the love you can into them. Press all the tenderness of your soul into theirs, and then when you have rested them by your silence (you have, of course, been praying all the time), lead them in a few well-chosen words of Scripture, slowly and earnestly repeated, to Jesus. Praying in the Holy Ghost, show the sinning sufferer the sweet strong face of Jesus looking down into his, and not in condemnation but infinite pity. In the hush of the Holy Spirit get the ear to listen to the sweetest voice man has ever heard, "Come to Me, I will give you rest." "Lay down, thou weary one, lay down thy head upon My breast." But I need not give more than this hint. If you are in love with that soul, as Jesus is, you will soon know the rest of the Divine art of winning that sick one to Him, and, before you leave the room, a work will have been done, by the Holy Spirit in you, which will save a soul from death and will cover the multitude of his sins. (James v. 20, Syriac Version.)

So much as a hint for dealing with the unsaved sick, now a word on visiting a sickly saint.

In this case, it is not a child of wrath under the chastening hand of God, for sin. It is now the child of God under some power of the enemy, some messenger of Satan to buffet him or her (II. Cor. xii. 7), and as some one has said: "God Himself may use the devil's whip to chasten His child back to His heart after some sin or wandering, or lift him up to a higher place of communion with, and then of service for Himself."

First, then in this case recognize the source of the trouble in the body. It may come from some disorder in the soul. Soul sickness, and body sickness are often as closely connected as the soul and body themselves. It may come from some violation or disregard of the laws of nature and of health, or it may come from God directly, or indirectly, as I have said, to wean or win His child back to the place of His first love, or to a place and power for service of which at the time the sick one has not even dreamt.

Next, tell the sick one that this purpose of God ought to be wrought out speedily in this world, and perhaps, in half the time we are accustomed to allow for what we call the will and purpose of God. There may be exceptions. I have no doubt there are. But I do believe it is God's highest will for His suffering children to save them from and out of sickness as speedily as possible, as it is from sin; and not to leave them groaning in and under its powers till death comes to give them rest.

What would I not have given years ago to have got this simple hint from somebody! I verily thought with myself, when a semi-invalid for seventeen years, that I was to suffer and be weak and tried to the end of my days, and only in heaven was I ever to know the joy of health and freedom from pain. No, no; thank God, dear, suffering child of His, He has some better thing in store for you down here, on this earth, if you can but believe it.

Your school-time of suffering may be shortened by many a year, if you can but take strength and faith from God to learn the lessons of it more quickly.

When we were school children, you know how the master would promise to let us out to play, or go home early, if we would settle down at once, learn our lessons, and write our exercises quickly. So, in this school of suffering, if we would but just grasp God's thought, that it is a school not a university, not our whole life, place and time, but a stepping-stone to something higher and better than itself. To thousands of His suffering children, God is trying to say, if they could but hear: "Ye have compassed this mountain long enough: turn you northward." (Deut. ii. 3). Christian visitor, tell this precious truth to your Christian patient as God told it to me one day. Try and show them, as He did me, that His will is already done in them, as far as pain and suffering of body can do it. Tell them that God has years of health, glorious, triumphant health and victory, for them on this side the river of death, or the coming of the Lord. Tell them, if you know Jesus as your Health and Healer, what great things He has done in your body, and the glorious service He has given you. Then, with a great big heart of tenderness, and two strong hands of love, take them, as you would a crying child, in your arms, dry their tears, and say, "in Peter's faith, and in the power of Him who has healed you, in the name of Jesus Christ of Nazareth rise up and walk." Acts iii. 6.



### The Two Squirrels.

BY B. B. COMEGYS, LL. D.

LET me tell you a story.

One day in autumn near sunset, an old gray-headed squirrel climbed up a tree to find a night's lodging. On getting up into the tree he was greatly surprised to see a young squirrel whom he well knew, perched upon a limb, looking hungry, cold and discontented.

"What's the matter, Tela?" said he.

"Why, Pero," said Tela, "I am sick—of everything. Since our last dispute about Mr. Osbourne I have had a desire to know more about him. You said he was a wise and benevolent and good man. I thought he was neither, and I now know I was right and you were wrong."

"But Tela, whose corn have you got laid up this winter for your food, in this tree?" said Pero.

Said Tela. "He did not give it to me. I had to go to his corn-crib and tug it all the way home, up the hill too."

"Yes, and he saw you carry off an ear one day, and when the boys got the gun to shoot you, he told them not to do so, and called you a young rogue, and wondered how so small a fellow could carry so large an ear of corn."

"He didn't raise it," muttered Tela.

"Who did?" asked Pero.

"It grew itself," muttered Tela with bitterness.

"But I'll tell you just how it is, I've seen enough, and I declare to you that he is neither wise, kind, nor benevolent."

"Well, what have you seen so dreadful?" asked Pero.

"I got up early and ate my breakfast hastily," said Tela, "and ran up here. There was an old sheep out in the woods near by, and she had one little lamb; it was all her comfort, she was very fond of it. What should he do but go and take that little lamb from its poor mother and carry it home and shut it up out of her sight. The poor mother has been bleating and crying all day."

"Then I saw him go to the dove-cote; there were two beautiful young doves, Mr. Osbourne

took the beautiful things in his hand and in a moment wrung both their necks off."

"Then I saw him lead his old horse out of the barn and put a rope around his neck and twist it up with a stick till he was almost choked and then he drove a sharp iron in his neck and out spurted the blood near a pailful; that was his faithful old horse who had been his servant so long."

"Well, after dinner he came out of the house with a gun in his hand, which he loaded with a tremendous charge. I trembled lest he should point it at me. Then he whistled for his dog Echo, and when the dog came up with a confiding eye and a wag of the tail, as much as to say, 'Well, Master,' he raised the gun coolly and shot poor Echo dead."

"Then his little boy came running to him in the forenoon, crying. What do you think Mr. Osbourne did? He took off the little fellow's coat and whipped out his knife and in a moment cut a piece of the little fellow's arm."

"Have you done?" asked Pero.

"Are you through with your grievances?" said Pero.

"Yes, and I should think I had seen enough for one day," said Tela.

"Now then, hear me patiently."

"That old sheep had got out of the fold and had wandered out into the woods with her lamb. Last night several sheep were devoured in the neighborhood by dogs. He has now taken the lamb and carried it home. The mother will bleat all day, but by night she will go

into the fold and be housed and fed and protected."

"About two miles from here, is a poor sick man. So Mr. Osbourne dressed the doves and carried them over to him."

"The horse gnawed his halter last night and got out, opened the door to the corn-crib and ate till he nearly killed himself. So he bled him at once."

"Then some days ago Echo was bitten by a mad dog, but he did not think much about his boy till the child came running to him saying Echo had snapped at him and bitten his arm. It then flashed upon him that Echo must be going mad, and that his child must die with that most horrid of all deaths, the hydrophobia. So he snatched his knife and cut out the place bitten, and thus he has probably saved the life of his child."

Why do I tell you this story? I want you to believe that God knows everything, that God has plans and brings to pass His purposes in His own way; and that if these ways sometimes seem dark and mysterious to us, it is because, like the squirrel Tela, we can't see all that God does or understand all His ways. But we may be sure they are all right.



TELA AND PERO.

# WOMAN'S WORK.

## Woman's Relation to the World's 'Evangelization.

MISS JENNIE T. MARTIN.

**I**F statements from the field are true, and conditions at home not misrepresented, Christian women must have a much larger share in the work of discipling all nations than they now have for "the evangelization of the world in this generation" to become a fact.

Missionaries and travelers unite in asserting that women more than men, perpetuate idolatry. A Hindoo villager once said, "We men would give it all up but the women make such an ado we have no peace." An enlightened native of Calcutta declared, "It is our women who keep up Hindooism by their bigotry and ignorance." Of the \$400,000,000 given annually in China, for the temple worship, seven-eighths is given by women. Heathen mothers carry their children who are too young to talk to the altars and shrines and teach them to bow before the idols and to lay offerings before them, so that they are intrenched in idolatry before any outside influence can reach them.

Oriental women are conservators of heathenism because their present condition is so miserable that they feel the need of some hope for the future, however slight, and are kept in bondage by the priests lest a worse fate come upon them.

Not only so, but their degradation and the terrible social conditions arising from it further prevent the spread of the gospel by keeping men from rising far above heathen conditions. Olive Shreiner, in one of her "Dreams," illustrates this fact. She saw before her an object, which on nearer approach proved to be a woman with a great burden on her back that had drawn her down to the earth. Even her head was in the dust. She had found it useless to struggle, and meekly lay there. By her side was the figure of a man who also could not move from the spot because a strap passed between them and was fastened to his leg. Finally, the bands of the burden were cut, and after a long and terrible struggle the woman arose with no help from the man and then the two walked off together.

The burdens of heathenism have indeed drawn women down into the very dust. They cannot rise. In their hopeless condition they scarcely struggle. They shake their heads mournfully and say: "We have no souls, we are only cattle." But it is not until the gospel of Christ takes away the load, and the hope and strength of Christ raises up, that man, her husband, can really go forward.

Five hundred million heathen women live in sad-eyed ignorance of the Christ who alone has given American women their happy lives.

If, then, the evangelization of heathen lands is

so vitally dependent on the conversion of the women, and if this can be accomplished only by women missionaries, would it not please the Master, as He looks on the white fields, to see a large increase in the number of women on the field?

But not only are women missionaries needed for the work among women and children, but, in some other ways. They are not so easily suspected of base motives, and their tact and quiet way of working makes it possible sometimes to accomplish what men cannot. Mrs. Bates, a missionary from Africa, said recently, "Women have a decided advantage in some parts of Africa, for the people never saw a bad white woman, though they have seen many bad white men." A prominent member of the China Inland Mission said that they often sent women to be pioneers where there was strong anti-foreign feeling. For the Chinese would say, "They are only women" and can't do much. But the despised "women" have founded many a station, and, through Chinese helpers, have even administered the affairs of churches.

We have seen that woman has an important place in the dark lands of the earth both as messenger and recipient of the truth. She has quite as vital a position at home. At the present time the general missionary boards throw the whole responsibility of the work for heathen women and children on the women of the home churches, notwithstanding the fact that the control of only such a small proportion of the wealth of the church is in their hands. Therefore if a larger force of women is to be sent out, as it is evident there must be, a great and ever-increasing responsibility rests on those who "hold the ropes."

Those who raise larger amounts of money for philanthropic or Christian purposes have learned that it is always wise to gain the approval of the women of a town, or congregation, before asking the men for money. Many women give to foreign missions whose husbands laugh at the whole matter. But how many men give in spite of their wives?

In praying the Lord of the harvest to send forth laborers into the harvest, would it not be well to pray for a great outpouring of the Holy Spirit that more of our "daughters may see visions," that the women who are "at ease in Zion" may rise up and be doing?

It is a glorious calling to look forward to being a missionary to heathen women, "to bind up the broken-hearted, to proclaim liberty to the captives, to comfort all that mourn, to give unto them a garland for ashes, the garment of praise for the spirit of heaviness," and in so doing to undermine the very foundations of heathenism. But while looking forward to such a career it is possible for every woman volunteer to so make her life felt here in her college circle, in her home church, in other churches which she may touch, that many now asleep will be aroused to their duty and privilege, and if the new interest is intelligently fostered and conserved, only God knows what may result in the "utmost parts of the earth."

Written for the CHRISTIAN ALLIANCE.

## Stepping-Stones.

BY ESTELLE SOUTHWORTH BRYANT.

THOUGH the testings of each day  
 Try the metal and the clay,  
 Let us meekly bend our head, beneath  
 the rod;  
 Through the sorrows that we meet,  
 Let the Spirit keep us sweet,  
 And our trials prove but stepping-stones  
 to God.  
 When the foe doth press us sore,  
 Till we can endure no more,  
 Let us walk the path that saints of old hath  
 trod;  
 Though the friend we trusted fail,  
 And our enemies do rail,  
 Let our sufferings prove but stepping  
 stones to God.  
 Though afflictions come our way,  
 Grief and care o'ercloud the day,  
 Let us look beyond the earthstain and the  
 sod;  
 Counting all as joy, to win  
 Triumph over death and sin,  
 Using all as simply stepping-stones to  
 God.  
 Every step will bring us near,  
 If we trust Him without fear,  
 See the love that ever sends to us the rod;  
 And when shadows clear away,  
 Bringing in the perfect day,  
 We will glory in the way that led to God.

## "In the Name of Jesus."

BY MRS. D. W. KERR, FINDLEY, O.

THINKING, in the name of Jesus,  
 Thoughts of love not ill,—  
 Thoughts of peace and purity  
 Cause the heart no chill.  
 Speaking, in the name of Jesus,  
 Words tender and sweet,  
 Words of power and wisdom  
 Made by Him complete.  
 Acting, in the name of Jesus,  
 Just as Jesus did,  
 Serving out alone His purpose  
 While in Him we're hid.  
 Seeing, in the name of Jesus,  
 Sights He loves to see,  
 Seeing no man,—Jesus only—  
 Now in Him we're free.  
 Singing, in the name of Jesus,  
 Songs of praise and love,  
 Joining in Redemption's Chorus  
 With those who've gone above.  
 Praying in the name of Jesus,  
 Every promise claim;  
 This the secret of receiving,  
 Asking in His name.  
 Going in the name of Jesus,  
 Every step we take,  
 Going only for His glory,  
 Only for His sake.  
 Living in the name of Jesus,  
 Breath by breath He gives,  
 Life in me all peace and sunshine,—  
 Christ in me now lives.

## FOUR-FOLD GOSPEL SONGS.

[THE LORD'S COMING.]

## 367. Oh, the Glad Home-Coming.

A. B. S.

HOME LONGING AND HOME COMING.

A. B. SIMPSON.

1. I am wait-ing for the com-ing of the Bridegroom in the air, I am  
 2. I am let-ting go the pleasures and the treasures, worldlings prize, I am  
 3. I am hast-ing on the com-ing of the Bridegroom in the air, I am  
 long-ing for the gath'ring of the ransomed o-ver there; I am put-ting on the  
 lay-ing up my treasures and am-bi-tions in the skies; I am set-ting my af-  
 sending forth the gos-pel of the Kingdom everywhere; I am warn-ing saints and  
 garments which the Heavenly Bride shall wear, For the glad home-coming draweth nigh.  
 fectious where there are no broken ties, For the glad home-coming draweth nigh.  
 sinners, for the summons to pre-pare, For the glad home-coming draweth nigh.  
 CHORUS.  
 Oh, the glad home-com-ing, It is swift-ly draw-ing nigh; Oh, the  
 sad home longing will be o-ver bye and bye. Lo! the Bridegroom cometh, holy  
 watchers soon will cry, For the glad home com-ing draw-eth nigh. draw-eth nigh.

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4 I am watching for the rising of the morning star's first ray,  
 In my heart its beams have risen as the harbinger of day;  
 Christ in me the hope of glory, every moment seems to say,  
 "Lo! the glad home-coming draweth nigh."

5 Oh, the joy of meeting Jesus and the loved ones gone before!  
 Oh, to be where sin and sorrow, pain and sickness come no more;  
 All my heart is turning ever to that everlasting shore,  
 Where the glad home-coming draweth nigh.

## SABBATH SCHOOL

Lesson for March 1, 1896.

BY REV. W. H. WALKER, BATH-ON-THE-HUDSON.

JESUS THE MESSIAH.

Luke ix. 18-27.

Golden Text.—"This is my beloved son; hear ye Him." Luke ix. 35.

It is evident from our lesson that a great crisis had been reached in the path and ministry of our Lord Jesus Christ. "From that time Jesus began to shew unto them that He must go unto Jerusalem," etc. See Matt. xvi. 21. His ministry, so far as the world was concerned, had reached its climax, and Jesus withdrew Himself from preaching, and began to be the teacher of His disciples concerning the things which were shortly about to happen. He had testified to the world, and now He would prepare His own for the crisis which was at hand.

JESUS AT PRAYER.

Emphasis in Luke's Gospel is placed upon the prayers of Jesus. It is in line with the teaching and object of the Gospel, which is the Gospel of the humanity of Christ. What more fitting, than by constant prayer He should manifest His dependence upon God!

Prayer seems to have been with Jesus a habit of the soul, the means of the maintenance of communion between His soul and God. It was the channel of soul nourishment, and the preparation and power of His ministry.

Prayer was also the resource of Jesus in trial, and the means of strength to bear it, as also a preparation for each individual act of service.

Most of the great crises of the life of Jesus were prefaced by prayer. The testimony of Sonship at the Baptism, the same testimony at the Transfiguration, were both associated with prayer. The agony of the garden was preparatory to the greater suffering of the Cross, and we may not know how much the victory of the one was connected with the conflict of the other. How much better we should be able to meet both the crises of temptation and service if we were to seek the preparation of prayer!

JESUS QUESTIONING.

The question of Jesus first put to His disciples had reference to the opinions of the multitude concerning him. As the answer of the disciples indicates, they were divided in their opinions as to who He was.

Jesus now turns to the circle of disciples, and asks the question, but ye, whom do ye (my disciples) say, that I the Son of Man am? The answer came from impulsive Peter, Thou art the Christ, the Son of the living God. Comp. Matt. xvi.

Jesus had been questioned but now becomes the questioner. What think ye of (the) Christ, whose Son is He? The most vital question of Christianity surely. Its

answer centred round the Sonship of the Messiah of the Old Testament. They answered, the Son of David. Well they knew the Scripture which testified to that fact, and yet they rejected His claims. It is possible to know the Word and yet not acknowledge the Person.

Jesus followed their answer with another question which they either would not or could not answer. "If David calls Him, Lord, how then is He his son?" That stopped their questioning. "From that time forth no man durst ask Him any more questions."

The question of Jesus centres round that which is vital to the whole Christian system, viz., His Divinity. There are some questions which may, in a comparative sense, be regarded as secondary, but this is primary and vital. It is a question of personality, not of doctrine. It is impossible to have right views of doctrine, unless we have right views of Him. It is therefore paramount, and will not be set aside. It is a question for all time, and must be asked with an ever deepening interest and fullness of meaning. Mankind will never outgrow its necessity or exhaust the fullness of its meaning.

THE CONFESSION MADE.

The confession was made by Peter for the rest, and was so satisfactory to Christ that He made a confession to Peter in return. Peter's confession was short but very comprehensive, and much was involved in it. All that the Old Testament claimed for the Messiah was here acknowledged. He was the one anointed Prophet, Priest, and King; the full realization of the types and hopes of the nation. In Him, the offices of the Old Testament met and combined.

THE REVELATION GIVEN.

Christ would have a confession from them as to who He was, in order that with His personality clearly on their mind, they might the better pass through the ordeal which was before them, and the teachings which He was about to give them concerning His own death and resurrection. He gathered together in Himself, by this confession, all that the prophets had spoken of Him, and thus prepared for new revelations of Himself to them.

The scene was to be enacted at Jerusalem, the instruments of it were to be the elders, priests and scribes; the climax of it resurrection. He was to suffer, which meant mocking, scourging, rejection, insult, crucifixion.

We see how the idea of a suffering Messiah had become lost to the nation, although their prophets had indicated in clearest tones that only through the suffering could the glory be reached. Peter was offended at this declaration and gave to it the most emphatic No! How little was he in sympathy with his Master, and how energetic was the flesh in him at this time! Christ was, however, bound for the cross and to it, by the cords of a definite purpose and a changeless love. He would not be satisfied until it was reached, and He offered Himself a willing victim thereon—"a sacrifice unto God for a sweet smelling savor."

THE PATH MARKED OUT. V. 23.

Christ, having given a revelation on the

basis of Peter's confession, now marks out the path in which the disciple is to walk.

1. *It is Christ's path.*

"If any man come after Me." This identifies the path to be the one in which Christ Himself has trod. "When He putteth forth His own sheep He goeth before them, and the sheep follow Him." It is a path in which the Sanctified One has left the imprint of His own blessed feet, which can be discovered by faith. To come to Christ is salvation, to come after Christ is discipleship. This is the whole of Christianity. To come after Him means imitation, fellowship, and destination of glory.

2. *Denying self.*

This is something more than denying something to the flesh which it desires, but the denying of the flesh or self which desires it. It is denying self. ITSELF. Dr. Young puts it disowning self altogether. Paul's "NOT I but Christ" is, perhaps, its most beautiful expression. This denying self is associated with salvation, life, and service in their fullest form and expression. We must say of self as Peter said of Christ, "I know not the man." This can be done only as we look at self from resurrection ground and through the cross of Christ. It means for us to ignore our own wisdom, Prov. xxvi. 12; Matt. xi. 25. Renounce self-righteousness, our own works as merit, and our own repentance as having no merit in it. It means, sacrificing earthly pleasures and friends, if they keep us from Christ, even though as dear as one's own flesh and blood. Matt. x. 36, etc. It means religious self—all the glory of man which is as the flower of grass, etc.

3. *Taking up the cross.*

What is it to take up the cross? Certainly not to confess Christ in meeting, to get up and say, "I love the Lord," and "Pray for me," and sit down. It should not be a cross to do this, but one of the highest privileges of Christian life. To take up the cross is a much deeper thing than this. If you had lived in the days of Christ, and had witnessed a man bearing a cross, you would have said, Why! there goes a criminal to crucifixion! Bearing the cross now, is acknowledging myself to be a criminal, not only worthy of the cross, but who has been put upon it. I bear the cross now because the cross has borne me in my Substitute, and henceforth it becomes the badge of my discipleship and that in which I glory. Gal. vi. 14. Bearing the cross means now—taking all the death of Christ meant for me, into every part of my practical life. It is the confession that death has ended all, and resurrection life makes possible all in the way of life, testimony, and glory.

GAIN AND LOSS.

This is a question, none can answer. It may be ignored or denied, but it cannot be answered. How many things the soul is being bartered away for, and how irreparable the loss.

Salvation and reward are two different things. The one cannot be lost, the other may.

To be acknowledged then by Him, as among the noble army of confessors, will itself more than recompense for all the sufferings of this little while.





## AT HOME.

**THE BOSTON CONVENTION.**—The eighth Annual Convention of the Boston Auxiliary was held in Berkeley Temple, January 28-31, and the outward conditions of arrangements, fair weather, full and fair newspaper service; and the inward conditions of unity, faith, and the Spirit's presence, combining to make the meetings large, interesting, fruitful and memorable.

It was a representative gathering of Alliance people, who came from all New England in such numbers that the place of meeting was frequently completely filled.

Beside the regular corps of New England Alliance workers these were present: Brethren Simpson, Merritt, Cameron, Gaebelein, and our dear brother, Cramer, from the Congo.

The addresses were peculiarly substantial and full of instruction, covering all the special features of our faith and present worldwide ministry. One, by Brother Cameron, on "Being Perfected in Love," was very profitable. The speaker showed the rest of the soul in God's love, which rest, however, has its root in obedience and its outward fruit in love to others, and very impressively did he call attention to the fact that Divine love thus embodied in a believer and presented to a sinner was God's last call and man's last opportunity.

The addresses of Brother Gaebelein (who is connected with the Hope of Israel Mission to the Jews, in New York City) were very instructive. He spoke on the place of Israel in the purpose of God, and the present preparation of this race for the events that cluster about the return of Jesus. He also gave an account of his journey through Russia, and his teaching and presentation of facts and incidents served to create and awaken interest in the covenant people.

One of the gems among the addresses was that of Dr. Julia Plummer, on "The Body—The Church." As the usefulness of obscure parts, the connection between members, the controlling and directing faculty and power of the Head were presented and illustrated, the power of the Spirit fell upon the audience, and it could not be otherwise than that members should yield to their glorified Head and unite with one another in the love of the Spirit.

Very earnest were the words of our sister as she presented the thought that our Lord is waiting with deep desire for a LIVING BODY, one over which death has no dominion, but which stands in the integrity of the spiritual, mental, and physical being in His presence and likeness.

Brother Chapell preached a telling sermon, on "Discerning Things that differ," calling attention to the difference between church and world, truth and lie, the general fact of tribulation as the present portion of the bridal church, and the great tribulation

which the church escapes; the portion of the church and the world this side of and then beyond, the rapture, and the difference between the duty and calling of the church and the methods of the world. These differences were clearly shown and the people called upon for separation rather than combination, and the patience which waits for the King and His Kingdom while the world and the normal church, in foolish pride, is seeking to set up a kingdom on the basis of a theory of evolution, the regenerating power of the sociological undertakings, and the brotherhood of a universal religion.

The spirit of the meeting was comprehensive, the presentation of the fullness of Jesus for soul and body, the Person and work of the Holy Spirit, the coming of Jesus, the covenant with Israel and Israel's place in the Kingdom, and the present work of worldwide missions, was listened to with apparently equal interest.

And this we consider one of the most hopeful features of our work, that our people are more and more apprehending the thought of our Lord as regards our faith, our hope and our ministry, and our seeing, loving, working with Him.

**QUADRENNIAL ANNIVERSARY, ALTOONA, PA.**—The fourth anniversary of the Gospel Home was held Jan. 31st to Feb. 2d. There was a large attendance and a deep interest throughout.

Among the visitors present were: Mr. and Mrs. W. H. Conley, of Pittsburg; Mr. Menninger and Mr. Africa and others from Tyrone, and Mr. Reynolds, Mrs. Senft's father and Mr. Senft's mother and others.

The first service was Friday afternoon, at which Mr. Conley spoke on "Meat in Due Season," Matt. xxiv. 45-47, showing God's plan in revealing truth and fulfilling prophecies in "due time." Daniel was to "seal the book," but John was to "seal not the book." The one was not due, the other "is at hand." Many other instances were cited from the dim light of the antediluvian period to the full glory of the coming Sun of Righteousness.

At the evening service Mr. and Mrs. Senft gave reports of the work for the past year, showing it was one of special blessing and increase. The work has deepened and widened in and out of the city. The Home has been made a blessing to many as they have tarried for a time in it. There have been some striking cases of healing. The following is a summary of the finances for the year—not all of which came from the Altoona friends: Foreign missions, \$518.00; for rent, etc., \$450.00; for books, Bibles, tracts, etc., \$310.00; for Alliance subscriptions, \$75.00. The Home and personal needs were amply met, and Mr. and Mrs. Senft spent for carfare during the year, \$320.00. Matt. vi. 33 has been sweetly fulfilled. To Him be all praise and glory!

Many testimonies from those who have been blessed in soul and body were given, also short addresses by friends from Tyrone, where the Alliance work is flourishing.

The testimonies continued Saturday and Sunday nights. On Sunday afternoon Mr. Conley spoke to a large audience on "The Second Coming of Christ," using his large,

comprehensive chart. This was a rich treat to all. The singing of Mr. and Mrs. Conley was a great inspiration in these anniversary services.

All the services were held in the new hall which was opened Jan. 9th, where nightly meetings have been held. Mr. and Mrs. H. J. Pierson rendered valuable help in these special meetings for more than two weeks. Their words were "in the demonstration of the Spirit and with power," and gracious results followed. Mr. C. D. Lynn, a sweet gospel singer, was also with us for a couple of weeks.

The work continues and souls are being rescued and believers edified.

## FOR THE ARMENIANS:

Brought forward.....	\$34.00
Mrs. M. E. P., North Hampton, N. H.	5.00
W. E., Denver, Col.....	1.00
T. B. C., Nashville, Tenn.....	5.00
J. W. D., Butler, Pa.....	5.00
Rev. J. P. L., Seattle, Wash.....	3.00
J. W. H., Weissport, Pa.....	20.00
R. A. W., West Auburn, Me.....	1.00
A. V. New York City .....	5.00
	<b>\$79.00</b>

**THE SUPERINTENDENT OF THE ADRLPHI MISSION,** Mr. George Newton, writes us that their meetings in sympathy with the Four-fold Gospel, are being much blessed. He says: "Scarcely a day passes that some one is not helped in spirit, soul and body." They hold services each evening, and on Sabbath at 10.30 A. M. and 2.30 P. M., also a meeting for Divine Healing at 2.30 P. M. on Fridays. (See list of meetings on last page.)

WE WISH to correct the statement made in the issue of January 31. Mrs. M. H. Ware of Newark, is Secretary of the Wayne Co. Branch. Mrs. Church merely wrote the report at her request.

WE HEAR A NOTE OF PRAISE from Santa Anna, Cal. God has opened a little mission there, on East 4th street, and they are holding meetings each Sabbath and Thursday at 2.30 P. M., while on Monday, Wednesday and Saturday at 7 P. M., open air services and hall meetings are held.

Also service is held in the jail every Sabbath. They ask our prayers.

## ABROAD.

**China.**—THE Church Missionary Gleauer states that the C. M. S. has decided to send the new lady recruits to the new mission in South China, where the dreadful massacres occurred so recently.

THE REV. GILBERT REID, of the American Presbyterian Mission, has been also set apart for work among the higher classes in China. He is getting access to the highest Mandarins, and he is able to introduce Christian literature so widely published in China to the Yamens of the very highest Mandarins, including the tutor of the emperor himself.

Mr. Richards recently visited Peking, to present a memorial from the Protestant missionaries, and he was invited to dinner

by over fifty of the leading scholars, including the emperor's principal tutor and his prime minister. This gentleman asked for a personal interview, and requested Mr. Richards to draw a scheme of reform for China. Even the emperor is reading some of these books.

A native reformer from Canton is also leading a great movement towards the enlightenment of China's leading men. The Christian Literature Society, of China, has an income of five thousand dollars a year, and with this small sum is publishing a large number of books, periodicals and tracts, and is doing much to broaden the Chinese mind, and prepare the way we believe for the deeper truth of positive Christianity.

BISHOP HENDRICH, of the Southern Methodist Church, has just returned from China and Japan. In meeting and parting with Li Hung Chang, the Viceroy of North China, the distinguished Chinaman gave him this message for the people of the United States: "Send teachers to establish schools, send physicians to build hospitals, we will treat them well and protect them."

DR. GRAVES, of South China, once asked a Chinaman if he felt he was a sinner. "Certainly," was the answer, "I have some times eaten beef, and have passed my written paper and let it be trodden under foot, instead of reverently picking it up." This was his highest conception of sin.

India.—THAT INDIA IS MAKING PROGRESS is evident from the fact that within the last six years, the number of pupils in the schools has increased over sixty thousand. The number of letters that pass through the post office has increased a hundred million, the number of telegraphic messages has doubled, and the number of operatives in cotton mills has doubled.

REV. DAVID HERRON, of India, has been holding meetings throughout Canada, in behalf of the lepers of India and the East. There is a large class of these helpless and neglected sufferers in the East, and a gracious mission work is being carried on for them. Mr. Herron was one of the originators of the Week of Prayer, signing the first appeal that came from the Lodian Mission in India to the churches of the world. He is now engaged in gathering up these sad fragments of neglected work in the Master's name.

The South.—AT THE LAST ANNUAL MEETING of the American Missionary Association, Professor T. S. Inboden said: "What has this society done for the negro? It has caused some of our Southern boys and girls to put a part of the English Bible into the African language. It has made college presidents of some of our bootblacks. It has made preachers of truth and righteousness out of our hotel boys. It has made college professors of the first order out of cotton-pickers. It has given us lawyers and doctors of whom you cannot be ashamed. It has filled hundreds of public school-houses with teachers who give honor to their profession."

Mexico.—The *Presbyterian Record* gives the following terrible story of martyrdom and persecution in Mexico, within the last few weeks. Surely the world is very dark, even at our doors:

"On November 2, at Texcapas, a small Mexican town inhabited by Indians and half-breeds, six men, three women and an infant, ten in all, were burned to death as heretics.

"They had been seized without warning in the quiet of their homes at the dead of night, and rudely hurried to the jail on a charge preferred against them by the town judge, that they were enemies of the faith, and heretics whom God, through His holy saint (the Virgin Mary) had ordered to be consumed by fire.

"They were kept in jail for a time, and on Saturday, Nov. 2, the jail was set on fire, and they were burned in it.

"As soon as the news reached Molongo, the principle town in the district, the municipal president, with sixty armed men, went to Texcapa, where they found everybody in the public square executing grotesque dances around the ruins of the jail, in honor of the Virgin of Guadalupe.

"The judge claimed that he had done right; that God had wrought miracles to confirm what the Virgin had told him in the vision; that the earth had trembled and the trees had bowed themselves to the earth in shame. The people, who believed him, seemed to have gone mad, and threatened with death the authorities when they were making arrests. Twenty-one persons were put in irons and taken to Molonga to be tried."

Cuba.—GREAT NUMBERS OF CUBANS are living at Tampa, Florida. A number of friends have opened an important Mission in connection with the Southern Methodist Church for these people. There are schools and other agencies under the care of the Woman's Society, and a most interesting work for children is going on. There are three Sabbath schools and three congregations, two of Cubans and one of English speaking people. There are about thirty-five members and at present eleven probationers, candidates for admission.

There has been a good deal of deep spiritual revival among the members and attendants upon the Mission.

THE SOUTHERN BAPTISTS have a very important Mission in Cuba, under the care of the Rev. Mr. Diaz, whose remarkable conversion and marvelous work have been often referred to in our columns. All through the troublous times of the revolution, the Mission has been carried on, but it is now feared that the coming of General Weyller, the new Spanish Captain General, will compel the withdrawal of the missionaries at present, as it is feared a very severe policy of coercion is to be inaugurated by the new governor, and the work may be broken up for a time. Let us pray earnestly for God's protection in these dark days for the little flock in Cuba.

Corea.—IN 1887 THE COREAN MISSIONARIES then upon the field, united themselves into a committee for the purpose of translating or supervising previous translations

of the Bible into the Corean language. Dr. Ross and Mr. Loomis had already made translations in whole or part of the New Testament, but this committee has thoroughly revised all previous work and now they are about to issue the Gospels and the Acts of the Apostles in printed form, so that Corea will soon have an authorized Bible.

MR. YUN, Vice-Minister of Foreign Affairs in Corea, is a man of high moral character and speaks in the Christian chapels on the Lord's day, and stands up bravely against the evils that threaten the true prosperity of his country.

Europe.—IT IS SAID that in the little Kingdom of Belgium there are a hundred and seventy-five thousand public houses, or one to every thirty-five inhabitants. No wonder that the members of the Belgian Government declare that it is returning to barbarism.

THE NEWS HAS COME AT LENGTH that the French Government has decided not to establish a protectorate over the island of Madagascar, but to annex the island, and it has now become an integral part of the French Colonial system.

The President and Governor is a Protestant. The rights and liberties of missionaries are guaranteed, and the Protestant Church of France has already sent greetings to the native Christians, and offered its aid in the propagation of the gospel.

Indians.—THERE ARE TWO THOUSAND Esquimaux in Labrador, of whom one thousand are church members. A recent traveler tells of a Sabbath spent among these people, and of the beautiful spirit of Christian life among them. This is one of the fruits of the Moravian Mission.

THE AMERICAN INDIANS in the United States raised twelve million bushels of wheat last year, sold thirty million feet of lumber, own quarter of a million head of cattle and a million and a quarter sheep and goats, and the value of their products sold last year was about a million and a quarter dollars. Two-thirds of these Indians are self-supporting. Thirty-five thousand of them pay taxes, and thirty thousand of them are members of Christian churches.

The *Review of Missions* gives this touching incident of an Indian's ignorant but beautiful faith:

"A missionary in Alaska saw a Bible tied at the top of a stick three feet high, and placed near the sick bed of an old man. 'I cannot read,' he explained, 'but I know that the Word of my Lord is there, and I look to heaven and say, 'Father, that is your Book. There is nobody to teach me to read. Very good; you help me.' Then my heart grows stronger, and the bad goes away.'"

Romanism.—DRAN FARR HAS PUBLICLY STATED that seven thousand of the English clergy are avowed supporters of the movement toward Rome. In a church in Stratford a communicant was refused the cup because he would not receive the bread in the form of a wafer.

Processions, candles, crucifixes, censers, and almost all the foolish frivolities of Rome, are common in many of the churches.

## CORRESPONDENCE

China.—James C. Howe.

TA T'ONG, CHINA, Dec. 25, 1895.

*To the dear friends in the gospel of our Lord Jesus Christ:*

Ta T'ong sends you greetings, and wishes the peace of our Saviour Jesus Christ to continually abide with you. We thank you for your love and fellowship manifested in such an abundant and generous way.

To those who have denied themselves that we might be in China, and that the gospel of our God could be proclaimed among this people, we thank you, doubly thank you, and praise God for the work done in your own hearts.

We wish to praise God that your labor of love and faith has not been in vain, but that our God has manifested His saving grace in the hearts of men, and has called many into His glorious gospel of peace.

With a grateful heart I thank God for His manifold goodness to myself, during the three and more years of my life in China. God's grace has been manifested in so many ways, the strengthening and building up of my own faith and trust, and also in the salvation and building up of those He has chosen from among this people.

During the twenty-one months of my labor at Ta T'ong and district, I have seen some fifty odd make a profession of faith in Christ; of these fifty we have cause to think that in the hearts of thirty-six God has done a work of grace. During this period we have had eight baptisms, one death and one excommunicated. There are a number preparing for baptism.

I have been alone on the station most of this time, there being no one to labor with me, our force being limited; but thanks to our Heavenly Father, Mr. Shier was appointed in November to labor with me in the district.

If you could meet and converse with some of our native workers, how your faith and desire to live for Jesus only would be strengthened, and forgetting the past would press still forward with a renewed strength and holy impulse, knowing that such labor of love is not in vain. Old Chang, who was formerly a boat carpenter, for thirty-eight years an opium smoker, a rake in general, fortune-teller, vegetarian—all that goes for a tough—was converted some three years ago under Mr. Johnston's ministry. He makes one think of St. Paul. Such holy zeal. One desire, to see men saved. Preaching from morn till late into the night. If he can get some one, who is from a distance, to share his room with him, he will be heard as late as 12 o'clock and as early as break of day, preaching and exhorting to repentance.

Chang was a Hunan man. When I first came to Ta T'ong I hired him to do coolie work, and he has risen from that position to be my own personal evangelist. If I had a hundred men like Chang how the villages and cities of An Hun province and China would ring with the gospel of Jesus Christ.

I personally have not yet seen his like, nor met his equal.

He is always short of clothes, and seldom has any money, because he believes the Scriptures literally. He gives away his own and will then come to me to give away mine, and I honestly must say I am not loth to part with it, for who could be, to see the love of Christ shining out of his face. Several days ago, our teapot was stolen from the hall, and, after much search, was traced to a small boy of fifteen years, who is an orphan and no one to look after him; he had pawned it for seventy-five cents, and lost the ticket. Old Chang told me the facts, and as I looked into his anxious face, I read his thought, and I said, "Chang, shall we adopt the boy and bring him up to be a good man?" Old Chang's face fairly shone, as he said, "That was my thought, but I was afraid to express it."

Old Chang has also suffered for the sake of the gospel. Last year while out book-selling, he stopped at a large village. The watchman put him in irons, and they beat him; but Chang prayed for them, and exhorted them to repent. Word came to me and I hastened to his relief. In the meanwhile they had released him, so we said nothing. Since then he has made visits to the same place and been kindly received.

Then I have two Bible men, Tseh and Chang, who have done faithful work in their trips, going in sunshine and rain, Tseh is one of the converts of Ta T'ong and Mr. Chang is a convert of the China Inland Mission. The teacher, Mr. Hsü, is a dear man of God. Formerly in a Yamen at a good salary, he gave up his position because there were things contrary to the gospel. He has been with our society some three years, and has been used of God in many ways. I have another young man, a Mr. Ai, who is a convert of Old Chang. He is also a Hunan man, was converted the past summer, and, although only seven months a child of God, has been much used of Him in leading several others to God. In some respects he is like old Chang. As God may lay us on your hearts I trust you may pray for us that God may fill us with His love and faith to the salvation of souls.

The interest at Ta T'ong is very great and nearly every week some one makes a profession of faith. Pray much for Ta T'ong and district. We have been enabled to open two walled cities during the past year. Pray for these two places, Tsing Tang and T'ong Ling. God has already given us converts in both places. Pray also for Han Shan, for Wuhu, and also for two stations opened lately, Nan Chi and Nan Ling.

Pray for us who are on the field, that God may use us to the salvation of many of this people. Pray for more young men to be sent out, for more young ladies also, for married couples to come out so as to be ready to occupy the new stations to be opened during the coming year.

Yours, in His service,

JAMES C. HOWE.

"Behold, these shall come from far; and these from the land of Sinim." Isa. xlix. 12.

## Requests for Prayer

On account of lack of space we have decided to condense the requests of our friends more than we have been doing. Those whose letters reach us before Thursday of each week may be sure of having their request or note of praise appear in the issue of the following Wednesday.

Requests for prayer should be addressed to Assistant Editor of the CHRISTIAN ALLIANCE, 319 West 42d Street, New York City.

All persons expecting a reply by mail, and wishing to know date and hour for united prayer, please enclose a stamped envelope or stamp.

### SALVATION.

Pray for:—

Salvation of an only son and wife in Texas; salvation of a young man who has taken the "Gold Cure," and for a man in middle life, hardening his heart; that another may be guided; conversion and consecration of an adopted son and wife in Louisiana; for guidance for an evangelist.

### HEALING.

Pray for:—

Perfect health for son and wife, and for an elderly lady in Brooklyn; complete healing of an invalid of three years in Vermont, for God's glory; healing of catarrhal trouble and His fullness for one in Brockton, Mass.; God's blessing on the town of Nevada, Mo., and perfect healing for a dear one there.

### TEMPORAL AID.

Pray for:—

Employment and temporal blessing for a dear husband and wife in Bluffton, O.; an opening for a man in financial distress, in Oregon.

### PRAYER UNION FOR THE WORLD.

*The noon hour is especially set apart for these requests.*

### CHINA.

Pray for Ta T'ong and district.

Praise that our dear missionaries have been enabled to open two walled cities during the past year.

Pray for Tsing Tang and T'ong Ling, converts have already been given from these cities.

Pray for two stations lately opened, Nanche and Nan Ling.

Pray for more men and women for Central China, also for a married couple.

### INDIA.

Pray especially for the Mela or Marathi Convention, to be held the last week of February. Pray that the Spirit may be greatly poured out and many blessed.

Pray for souls in our fields.

### AFRICA.

Pray for our missionaries in the Soudan during the dry season which is now upon them, with its opportunities for work and travel.

Continue to pray for much wisdom in planning and beginning the advance movement across the Congo State next summer.

### ARMENIA.

Continue to pray for the persecuted Christians, and the overthrow of the Turkish power.



## TESTIMONIES

### In Him We Live, and Move, and Have Our Being.

My health began failing in 1887, and during three years of constantly increasing suffering, I took patent medicine and tried in every way I knew to regain my health. At the end of this time, I was persuaded to consult a physician, and was under his care six months growing worse all the while.

It was now the close of 1892, and I found I must give up all work. Some years before this God had saved me, but I did not know Him in His fullness; so, like Hezekiah, I "sought not to the Lord, but to the physicians."

In March, 1893, I visited the fifth doctor, who pronounced me incurable and suggested palliative treatment. Again I left home seeking relief, this time going to London, Ontario. Here I consulted two physicians, each one assuring me that for my disease medical science had not discovered a remedy. Following the advice of one of the doctors, I went to Detroit, Mich., to receive treatment from a noted specialist, only to be disappointed once again.

In August of this same year, I spent ten weeks in Dr. Pierce's Sanitarium in Buffalo, and, though I went home from there suffering more intensely than ever, I was able to praise God, for during my stay there I had learned more of His love, and the Lord Jesus had become a living reality in my life.

I was better again the next spring, and hearing of a noted doctor at Port Huron, started out on what proved to be a fruitless errand. I had so often prayed for deliverance, and I now turned to God with new faith, though, as before, I thought He would work through human agencies.

While I waited for special guidance Matt. xviii. 19 was so impressed upon my heart that day and night I could think of little else. Oh, if I could only find some one who would believe that precious promise, so that together we might claim its fulfillment!

Just at this time my attention was called to a physician in Corry, Pa., and, as God so wonderfully opened up the way for me to go to him, I felt that it was His choosing. The doctor was a Christian, and after I had been under his care some time I asked him to pray for me, reminding him of Matt. xviii. 19. He kindly but positively told me that for me there was no earthly help, and he didn't seem to believe in asking God for impossibilities.

Again I asked for guidance, and that I might find some one who could ask in faith for my healing. On the last day of my stay in Corry, God led me to the home of a dear woman who believed that God was willing not only to forgive all our iniquities but to heal all our diseases. Mr. and Mrs. Renicks, evangelists, were there, and together we prayed. That He "Himself took our infirmities," came to me with new meaning, and I was able to claim Him as the Saviour of my body. Praise the Lord forever!

There was great joy in our home when I went back with the blessed news, and I had to tell the story over and over.

In two months I went back to my work and for ten months Jesus has been my life and health. I find Him all-sufficient, and He has brought me off more than conqueror.

Praise His glorious name! "In Him we live, and move, and have our being."

ALICE M. BODALY.

Port Sarnia, Ont., Can.

### A Cancer Healed.

IN the year 1888 a cancer developed. Upon consulting the physician, he recommended the knife at once. Engagements of physicians and nurse were made, the day and hour decided upon. But the ever watchful eye of the Lord was upon me. He turns things upside down. Two days before the time of the operation, the doctor sent me word it would be deferred until the following week. When I read the doctor's decision, it was like a loud voice speaking in my ear that the operation would never take place. "He spake as never man."

I had not the slightest thought of trusting the Lord for my healing. The next morning a dear sister called and invited me to go to Mr. Simpson's meeting. I consented, was anointed on the same afternoon that the operation was to take place. The next morning after the anointing service, I went to God alone for His voice out of His Word for assurance for my healing. Bless God, He gave it to me. He then flooded my very being with the Divine life of my Lord, by His Spirit quickening me. He gave me, from His word, Deut. xxxiii. 25, 26, 27.

"Thy shoes should be iron and brass; and as thy days, so shall thy strength be."

"There is none like unto the God of Jesurun, who rideth upon the heaven in thy help, and in His excellency on the sky."

"The eternal God is thy refuge, and underneath are the everlasting arms: and He shall thrust out the enemy from before thee; and shall say, Destroy them."

I said, "It is enough, dear Lord. I will and do trust Thee." That morning the pain was not as severe as it had been for months. In about ten days the pain was about all gone. In about two months' time I went to my physician, and amid all his doubts and fears, he said he had to confess it was getting smaller. I was entirely healed in four months' time, and have had no trace of it since then, which is nearly seven years. Glory be to Jesus. It is so easy for Jesus to heal us, who knows so well the mechanism of our bodies. So let us trust and not be afraid.

Jesus has healed me a number of times since then, during these seven years. Some healings have been instantaneous, when it did seem as if I had only a short time to live. I know in whom I have believed. Have resorted to no medicine.

MRS. A. A. THOMPSON,

14 South Maple Ave.,

E. Orange, N. J.

## REVIEWS.

**Last Words for my Young Hearers and Readers.** By B. B. Comegys, LL. D. Published by Fleming H. Revell Co., New York, Chicago, Toronto.

To those interested in the young, this book will come with profit.

It contains 24 chapters, each complete in itself and is the substance of a series of talks to the young in Philadelphia.

Some of the chapters are very instructive and seem to meet just the need that has been growing, for bright, Scriptural and attractive appeals to the boys and girls.

We recommend it to all Sunday schools and families.

The following books have been received and will be reviewed more at length in a future issue, and are published by F. H. Revell Co.

**Modern Missions in the East.** By Edward A. Lawrence, D. D. Published by Harper & Bros., New York.

**When Thou Hast Shut Thy Door.** A Book for the still hour, by Amos R. Wells. Price, 60c.

**David.** By F. B. Meyer, B. A.

**Rambles in Japan.** By Canon H. B. Tristram, D. D., LL. D., F. R. S. Price, \$2.00. Beautifully illustrated.

**In the Path of Light** around the world. By Rev. Thos. H. Stacy.

**Pictured Truth.** A hand-book of black-board and object lessons, by Rev. Robt. F. Y. Pierce. Price, \$1.25.

**Robert and Louisa Stewart.** A memoir. By Mary E. Watson. Published by Marshall Bros., London, Eng.

**A Prisoner of Hope.** By Miss E. E. Flagg. Published by Jas. H. Earle, 178 Washington St., Boston, Mass.

**Our Coming King.** By Jenny Bland Beauchamp. Published by F. H. Revell Co., New York. Price, 50c.

We call attention to a selection from the above volume on page 179 of this issue.

**Which House?** A missionary study, by Lucy E. Guinness. Published by E. London Institute, for Home and Foreign Missions, Harley House, Bow E., London. The New Year's number of "Regions Beyond."

## Alliance and Other Weekly Meetings.

We would ask our friends in all parts of the United States and Canada to kindly send us word of any meetings held in their vicinity, either directly or indirectly in connection with the Christian Alliance. Also send address and place of meeting.

### CALIFORNIA.

Los Angeles. B'way and Temple St. Thurs.  
Oakland. Asbury M. E. Church. Thurs.  
Pasadena. Montclair Children's Home. Sab., Wed., Thurs.  
Riverside. 8th St. and Park Ave.  
San Diego. 780 4th St. Thurs. Sab.  
San Francisco. 314 Eddy St. Thurs.  
San Jose. Y. M. O. A. Bldg. Fri.  
Santa Anna. Main and 6th St. Wed.  
Stockton. 583 San Joaquin St.  
" German Ref. Church, cor. Mines and Stanislaus St.

### CANADA.

Hamilton. Y. M. C. A. Bldg. Thurs.  
Maxville. Res. A. H. Robertson. Tues.  
Ottawa. 137 Queen St. Fri.  
" Willow and Division Sts. Thurs.  
Peterboro. Bethany Church. Sat.  
" Auburn Mission. Tues.  
" Christian Alliance Hall. Thurs.  
Toronto. University and Christover Sts. Sab., Fri.  
Warton. Thurs.

### COLORADO.

Denver. Second Cong. Church.

### CONNECTICUT.

Ansonia. Bethel Gos. Church. Fri., Sab.  
Hartford. 618 Main St. Sab.  
New Britain. Wed.  
New Haven. 965, 967 Grand Ave. Daily.

### ILLINOIS.

Chicago. Res. Otto Wetson, 113 Sedgwick St.  
Sycamore. Res. Mrs. J. Black. Tues.  
Wheaton. Res. A. Dresser, Jr. Sat.

### INDIANA.

Indianapolis. Cor. Alabama and New York Sts. Sab.  
Warsaw. Fort Wayne St. Fri.

### KANSAS.

Topeka. Res. of Mrs. Foss, cor. Wabash and Indiana Aves.

### KENTUCKY.

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### MAINE.

Biddeford Mission Hall. Mon., Wed.  
Hallowell. Baptist Vestry. Sat.  
Old Orchard. Thurs.  
Portland. 420 1/2 Congress St. Mon.

### MASSACHUSETTS.

Boston. Park St. Church. Thurs.  
Chelsea. W.C.T.U. rooms Fri.  
Dorchester (Boston). 718 Dudley St. Mon.  
Hyde Park. Dyers Bldg., Fairmont Ave. Wed.  
Lawrence. 6 Charles St. Mon.  
Lowell. Baptist Church. Rev. O. E. Mallory. Wed.  
Malden. Broome Bldg., Pleasant St. Wed., Sab.  
Milton. 244 Main St. Sab. Wed., Thurs., Sat.  
Newton. Sumner Hall. Wed., Sab.  
Pittsfield. 22 Hamlin St.  
Salem. Central Baptist Church. Wed.  
Springfield. 43 Catherine St. Wed.  
Worcester. 566 Main St. Fri., Sab.

### MICHIGAN.

Adrian. 24 N. McKenzie St. Sab.  
Ann Arbor. 26 Elizabeth St. Sab.  
Detroit. 386 Trumbull Ave. Sab., Tues., Fri.  
" 369 Cass Ave. Fri., Sat.  
Grand Rapids. 85 Baxter St. Thurs.  
Port Huron. Faith Home, 1929 Elk St.

### MINNESOTA.

Minneapolis. 31 Washington Ave., S. Wed., Sat.  
St. Louis. Church, 19th and Morgan Sts. Wed., Sat.

### NEW HAMPSHIRE.

Canterbury. Tues.  
Manchester. 31 Hanover St. Wed.

### NEW JERSEY.

Bridgeton. 74 Bank St.  
Hammoncton. Fri.  
New Brunswick. The People's Mission, Millsom St.  
Orange. 80 William St. Thurs.  
Passaic. Gospel Mission. Wed.  
Paterson. 345 Straight St. Mon.  
Plainfield. W. C. T. U. parlors, Watchung Ave.  
Trenton. Cor. Library Hall. Thurs.

### NEW YORK.

Albany. 99 Lancaster St. Mon.  
Astoria, L. I., 116 Fulton Ave. Daily except Sat. and Mon.  
Binghamton. W. C. T. U. Hall. Thurs.  
Brooklyn. 486 N. 2 St., Williamsburgh. Sab., Tues., Wed., Fri., Sat.  
Buffalo. The Gospel Tabernacle, 35 W. Genesee St. Sab.  
Buffalo. German. 366 Eagle St. Sab. Tues.  
Elmira. The Gospel Tabernacle, 121 W. Chemung Pl. Tues.  
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" First M. E. Church. 2nd and 4th Mon.  
Lansingburgh. 616 3d St. Tues.  
" 42 5th Ave. Thurs.  
Mt. Vernon. 323 So. 7th Ave. Tues.  
New York. 602 8th Ave. Daily.  
" Chapel, 250 West 44th St. Daily except Fri., Sat.  
" German, 692 8th Ave. Tues., Sat.  
Penn Yan. Res. of G. H. Clark, Liberty St. Fri.  
Richfield Spgs. Res. of Mrs. Ackerman, Division St. Sat.  
Sing Sing. 98 Main St.  
Syracuse. 317 W. Fayette St. Sab., Mon.  
Utica. 134 John St. Wed.  
Whallonsburg. Res. Mrs. Avery. Fri.  
Windsor. Academy Bldg. Fri.

### OHIO.

Cleveland. Central Ave. Gospel Union Church. Fri.  
Findlay. Cor. W. Crawford and Cary Sts. Sab.  
Swanton. Tues.  
Toledo. 145 Cherry St. Mon.  
" Adams St., opp. C. H. Wed.

### OKLAHOMA TERRITORY.

Norman.

### OREGON.

Oregon City. Res. of Mrs. Wilkinson. Tues.

### PENNSYLVANIA.

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Carbondale. Welsh Meth. Church. Wed.  
Germantown. 4703 Hancock St. Thurs.  
Laceyville. Edwards Opera House. Every alternate Fri. afternoon and eve.  
Philadelphia. 323 So. 7th St. Daily.  
Pittsburg. 955 Penn Ave.  
Pittston. Res. of W. Stevens, Luzerne Ave. Mon.  
Scranton. Gospel Tabernacle, Adams Ave., Green Ridge. Tues. afternoon and eve.

### TENNESSEE.

Nashville. 304 Trentland St. Sab.

### TEXAS.

Forth Worth. Fri.  
Honey Grove. Thurs.

### VIRGINIA.

Richmond. 712 East Broad Street. Daily except Sab.  
Roanoke. Every night except Wed. and Sat.

### VERMONT.

Burlington. 19 Orchard Terrace.

### WASHINGTON.

Olympia. 310 8th St. Fri.  
Seattle. 111 Moltke St. Thurs.  
Tacoma. Cor. Yakima Ave. and 11th St., and 210 So. 7th St.

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